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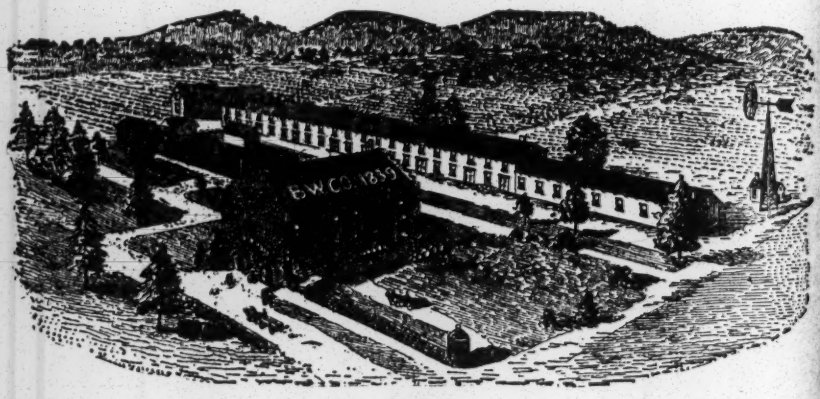

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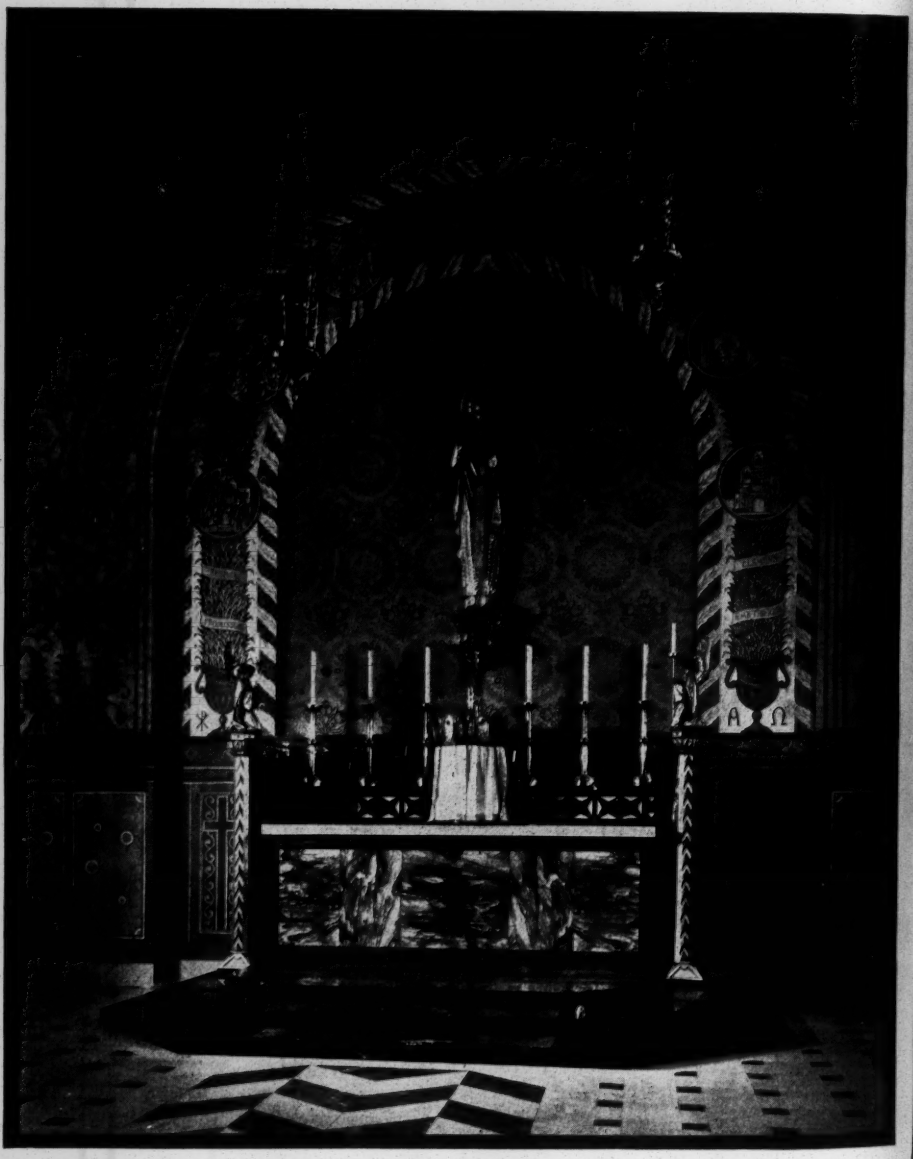

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THE ECCLESIASTICAL REVIEW

VOLUME 108.—MARCH, 1943.—No. 3.

THE SOUTH—A NEGLECTED OPPORTUNITY.

ONE must be on the field, almost indigenous to the soil, to perceive the neglect of yesteryear in the vital missionary opportunity that was ours throughout the South. On every side we meet up with men and women, whose facial contours, whose names normally connote Catholic life, Catholic belief, Catholic philosophy, but who in reality comprise the element indifferent or, mayhap, antagonistic to the Church. Years ago in THE ECCLESIASTICAL REVIEW there was an impassioned debate between the astute Bishop Dunn of Peoria and the modern Saint Paul of the U. S. A., Bishop Kelley of Oklahoma-Tulsa, wherein the pros and cons of a strange dilemma were presented. It seems to have been the same dilemma presented to the pioneer Catholics in North Carolina, and, as far as the Church is concerned, we lost —"Some Christian religion is better than no Catholicism."

To live in an atmosphere surcharged with a philosophy contrary to our own and to keep unscathed from its persistency calls for a character valiant, one formed by prayer. The Sword of the Spirit organization, has as its second requisite the petition of Saint Paul—have a reason for your faith—and its lack was the excuse for the infiltration of doctrines other than our own. The monopoly of religion has been in the hands of a multiplicity of Protestant sects, and the legend has been created that Southerners are psalm-singers and Bible-readers, in other words there has been coined a phrase that unthinking people laugh at—The Bible Belt. Time was when our people here were diligent daily readers of the Bible, just as there was a time when our Catholics

recited the Rosary daily, but, unfortunately, both very laudable practices have been discontinued largely. Anything spiritual in the doctrines of the many Protestant sects has been Christian in origin, and anything Christian up to the sixteenth century was Catholic. The rejection of authority and the private interpretation of the Bible have been responsible for the spiritual Christian factions throughout the world. The Catholic Church with her constantly replenished spiritual larder has difficulty in keeping its total membership conscious of the God-given faith and the necessity of drawing upon this treasury day after day. When a spiritual larder is depleted by the rejection of Christ living in His churches, the hold upon members is made increasingly difficult, if not impossible. The layer of doctrine can thus become very thin, but then, no one can give what he does not possess.

This point was brought home rather pointedly as well as startlingly by Professor J. M. Ormont of Duke University, before the Board of Missions of the Virginia Methodist Conference held in Richmond, Virginia, on January 20, 1939.

> Sixteen million persons in the rural South present a problem which the church must solve. We've got to solve this rural problem to save our Christian civilization. Three out of every four non-church persons in the South live in rural areas, and these areas have less equipment and poorer paid ministers than the urban. The problem of bringing these rural persons into the church is that of the urban as well as the country churchman, because the cities are being poisoned by non-Christians moving into the cities from the country.

If we said the above we would be accused of prejudice; hence, our silence hitherto in high-lighting the facts. That the lack of Christ's teachings is deplored by one of their own leaders gives us an opportunity to voice our views on this serious question.

It is no credit to any state to gloat over the horrid fact that it has more "birth control clinics," state supported, than any other; nor is there reason for pride in its insufficiently checked social cases. Because of these unfavorable conditions many are possessed of the fear that so many non-church-going people have created a neo-paganism in our midst that is more lethal to Catholicism than the open opposition of the Klan days. When prejudice against the Catholic Church was popular and possibly

sincere, a cause existed that appealed to some, but how can that feeling be re-espoused sincerely if the coming generation has no background for animosity because of their utter indifference to any religion? In the rosary of years that is the history of the Church in North Carolina, the Catholic Church has had some troubled, scandalous days; days, too, of triumph; and days that augur exultantly for the harvest of souls that will come.

As Paul planted, so did Bishops Gibbons, Keane, Northrop, Haid, Hafey and their few but dynamic priests; as Apollo watered, so have the present missioners; hence, it is to be expected that in proportion to these labors, God will give the increase.

Mother Church has long since come to the realization that a dense urban following and little rural backing are the seeds of discord in any vital organization, unless the urban financially adopt their less favored brethern. The feeders of our cities are the rural population, and if we send unbelieving, indifferent men and women to the cities, soon their churches will be emptied.

What part does the Catholic Church play in the upbuilding of the moral life in North Carolina? Though represented by only one third of one per cent of its more than three and one half million population, there is the feeling among our thinking people that, though they do not agree with our teachings, at least there is a directness and a positiveness about them that they admire. They know that we believe and teach that God is our Father and that He sent His Son for our redemption, and they know also that we mean it. We rail against the insidiousness of birth control, of divorce, of the lack of religious practices, and we strive to prove that ideals of high order are within the grasp of everyone. Setting a goal even beyond one's reach is far superior to acquiescence to instincts more animal than human. We present a united front—one in doctrine, one in quest of holiness, one in universality, one in being able to trace our lineage back through two hundred sixty-two Popes to the very feet of Christ. Our small Catholic group has won the acclaim of the better element because we teach constantly respect for authority, and we set ourselves unreservedly against any movement subversive to good order and morality. Our concern is for the people, whether they be Catholic or non-Catholic. The motto

we have chosen has formed our thinking and our acting, " all things to all men, that we might save all."

The difficulty in our work arises from lack of personnel and equipment. Had we additional priests, sisters, and brothers, to establish schools and chapels in every section of this great State, there is no telling the good that could be accomplished for God and country. We are not here to proselytize churchgoers, but very definitely we are here to bring to His Tabernacles those who by neglect or distance fail Him. There are fifty counties in which there is not a Catholic chapel or a priest; hence, it is natural to conclude that the twins of ignorance—prejudice and bigotry—abound in those parts. How can it be done when we have so few Catholics? We cannot, but you can by financially adopting a territory. As examples — there is a priest in the North who sends one hundred dollars a month for the support of a school; three others give twenty-five per month for the support of priests. If the many large parishes, some with more Catholics than we have in the State, would take a designated mission as theirs, the response of the people to this externe charity would amaze you. Some pastors take up a collection for " their mission " on the fifth Sundays of the months, about four a year, and in no case have they received less than needed.

At the present there are twenty subsidies granted, and were it not for the consistent and generous subventions received from the Catholic Church Extension Society, much of the money I collect in churches in the North would go to that end. Speaking of collections, may I say in passing that the priests to whom I have appealed for such permissions have been generally helpful. Occasionally an ulcerated stomach has pushed me out of the church's rectory, but they are rare. In each such instance, I recommended the milk cure.

The Negro question is an overwhelming one, and if all would re-read the *Sertum laetitiae* a more sympathetic attitude would be acquired. Did you ever consider what an easy prey these people could be for the subtle, specious doctrines of Communism? There are thirteen million of them, and there are about three hundred thousand Catholics. The percentage? Figure it out for yourself! Were it not for the zeal of Religious Orders who have taken over this work, we would be recreant to our duty to them. The zealous Redemptorists head the list with six

to their credit; the Passionists with three; the Franciscans from Graymoor with three; the Franciscans from 31st Street, New York, with two; the Holy Ghost Fathers with two; the following with one, Josephites, the Vincentians, Dominicans, Edmonites, Jesuits. Eight of these Colored Parishes have schools and every one of them is crowded, because the parents are so keen to give thier children a religious education. The majority of the children in the Colored Schools, and a large percentage in the White ones, are non-Catholics, and if nothing else is accomplished, we are breaking down prejudice because a child still leads us.

What of the North Carolinians as a group? From varied experience with groups from every section of the country, they have no peers and, given an opportunity, they could become avid adherers to the virile, stabilizing influence of the Catholic Church. Now, at the crossroad because of the failure of the monopoly to provide more than a meeting place for socials, a victim of too much patronizing and too little security in doctrine, the door is open, if you help, for the inculcation of the rock-ribbed surety promised by Christ.

Power, wealth, influence, indifference, atheism may converge to destroy the sway of the gentle Nazarene, but they avail nothing because not even the gates of hell will overpower it. A chain is as strong as its weakest link—the weak link in your Church is the impoverished, weak one in North Carolina. We appeal to you to direct your energies towards the missionary works already in operation in North Carolina, so that more Tabernacles may arise wherein the essentials and their flowerings of Catholic belief may be taught.

MOST REVEREND EUGENE J. McGUINNESS, D.D.

Raleigh, North Carolina.

MYSTICAL UNION.*

BY THE raising of humanity to the supernatural life and by our vocation to salvation, we are all potentially in union with God. By the communication of sanctifying grace we are habitually united to God in mystical communion. By the acts of combined faith, hope, and charity we render such union actual. Through the gifts of the Holy Spirit and the Sacraments, we increase the grace and the theological virtues that hold us united to God, as we advance in the way of perfection. The mystical union is thus at the beginning and at the root of our supernatural life, which must move towards its consummation.

In the whole of actual supernatural life there is mystical union with God, since there is sanctifying grace, making us " consorts of the divine nature," and the charity which contains in this present life both faith and hope, bringing us into the communion of love. We call this union mystical because it is a participation in the divine nature; it is distinct from natural union with God as Creator, Disposer, Providence and End of mankind. We call it mystical because it is hidden and dark to our reason and to common experience, but revealed by faith and indirectly experienced in the practice of virtues and in the way of perfection.

In a strict and special sense, mystical union is the name of the infused contemplation in which union with God is experienced in an almost habitual manner. While it is esteemed a privilege (not useless for us who have not the privilege, because by knowledge and desire we may in a certain manner have a part in it),[1] such union in infused contemplation is founded on the union through sanctifying grace. The difference between the baptized child and the saint who has reached the apex of perfection is not one of nature by of fulfilment, of development, of degree. Both are mystically united to God, both have in themselves the title

* This article is an excerpt from a forthcoming book by Don Luigi Sturzo, *The True Life*, to be published by The Catholic University of America Press and distributed through St. Anthony's Guild, Paterson, N. J.

[1] St. Paul says: "*The manifestation of the Spirit is given to everyone for profit*" (1 Cor. 12:7).

to salvation and the seed of the beatific vision. Yet what is fitting for the sucking babe is not fitting for the grown man; the first has not the exercise of his faculties, is not exposed to the trials of life, has not to fight and overcome temptations. As in natural life, so in the spiritual life: there is a preparation, a fulfillment, a development towards the degrees of perfection.

The union with God which is given as a free gift cannot be preserved nor increased without our coöperation. A first and basic law is that of the fecundation of such union. Like the buried talent in the Gospel parable it cannot be left barren under pain of loss. The other law is that of development and is like to the first: those who have reached a certain degree of union cannot turn back without harm. A law of fecundation, a law of development. Through the first we may not remain idle—"*Why do you stand here all day idle?*" (Matt. 20:6). Through the second we may not turn back—"*No one, having put his hand to the plow and looking back, is fit for the Kingdom of God*" (Luke 9:62). The two laws interpenetrate in the divine precept: "*You therefore are to be perfect, even as your heavenly Father is perfect*" (Matt. 5:48). The whole of the spiritual life is a striving for perfection. The mystical union is realized ever more intimately and fruitfully the more we become like to the Father.

Theologians observe that in this life there can be no perfect state but only a process towards perfection, not only because imperfections and venial sins are not always avoidable but also because the two chief factors of perfection, grace and charity (and both whether habitual or actual), may always indefinitely increase in the soul. That grace as the principle of supernatural life is also the principle of perfection and that the fulness of grace is perfection itself, is self-evident. The angel's salutation to Mary—"*Hail, full of grace, the Lord is with thee. . Blessed art thou among women*" (Luke 1:28)—is significant heavenly testimony. Moreover, there is no charity without grace, nor grace without charity, nor union with God without grace and charity. Perfection is the continuous increase in grace and charity of all the virtues.

If perfection in this world is never complete but always growing, sanctity may be considered as the summit of perfection characterized by the attainment and practice of the theological and

moral virtues in a heroic degree. This is not a static conception, for sanctity too has its endless ladder rising towards God, so that it too means a continuous development in perfection. In the philological sense of the words, which influences the formation of ideas, perfection is a fulness of life, sanctity a consecration to God. In the supernatural life the two are at root equivalent; but whereas there is no sanctity that is not perfection in a heroic degree, there is a perfection which, because it does not reach the heroic degree, cannot be considered sanctity.

Two points must be retained as basic to the idea of spiritual perfection: that all the other virtues whether as habit or as practice, are means for the conservation and increase of grace and charity; and that a constant tendency towards perfection and a desire to attain and deepen it are implicit in the effort to conserve and increase grace and charity. It is by two points that we should appraise what is known as the *askesis* [2] of the spiritual life, both in those who are dedicated by religious vows and in those who live in the world.

Askesis, in the current common usage of theologians, means the method of reforming and perfecting the spiritual life through active application of the will in the observance of the Christian precepts and the practice of the counsels of perfection, by each according to his state. It is distinct from *mysticism,* which concerns a higher state of union wherein the soul, by a special gift, lends itself to the mysterious operations of God. This distinction is simply an analytical one, to indicate the differences in the use of the words, or to serve as a didactic method of classification. If we are to understand the true nature of spiritual *askesis* and of *mysticism,* we must go deeper in our analysis of what separates them and what unites them.

In regard to the attainment of moral virtues, the Christian *askesis* has the same biopsychological basis as the Stoic or naturalistic *askesis.* By both man may succeed in acquiring the habit of virtues, of abstinence from fleshy pleasures, of renunciation of ease and wealth, of patience and gentleness, of silence and recollection, and so on. But the specific natures of the two schools, the Christian and the naturalistic, are altogether different, for the Christian *askesis* means a deepening of the supernatural

[2] With the narrowing of the sense of the word *ascetic* we have in English no word that corresponds to the Italian *ascetica.*

life, which is love of God, whereas the other arrives only at the conception of a human perfection. Any Christian *askesis* is thus mystical by its very nature. The perfective effort is either in union with God, that is, mystical, or it is not Christian. We call it unitive and mystical because either it is united with charity (habitual and actual grace), or it is directed to regaining charity (penitence); otherwise it has not a Christian character.

I have said elsewhere that any act of virtue if performed with purity of intention, that is, without a secondary aim bringing separation from God, is either an act of supernatural virtue or leads towards the supernatural state. What is said here is not contradictory, but is the other side of the problem. If virtue is willed for its own sake, as an end in itself, whether it be poverty or chastity or abnegation, then an ascetic effort is certainly present; but because the mystical root which would give it life is lacking—that is, the union with God which alone confers a supernatural character on moral virtue—such virtue remains detached from the center of life, unquickened by the divine sap, the shadow of virtue only, in spite of all the spiritual striving that has gone to produce it.

That is why I have said that perfection consists, not in the attainment of virtues as such, but in the deepening of our union with God, for which the attainment and increase of virtues are means—either necessary, like the theological and cardinal virtues, or useful though not necessary, like the state of poverty, chastity and obedience, to which not everyone is called.

The mortification of the will, of the intellect and of the senses, the practice of spiritual and corporal penance, are ascetic means for acquiring self-mastery, for overcoming our passions, for becoming capable of elevations of the spirit. But if such practices do not pass from the natural plane to the supernatural, they will increase our vanity and pride in a more subtle and treacherous form, producing moral self-complacency and even self-worship.

The first fruit of a Christian *askesis* is that of detachment from sin and love of sin, from the world and love of the world. This cannot come about without the love of God; the ascetic means will have value only insofar as they are animated by love. It is because sin denies the union with God through love that it is the death of spiritual life. "*He who does not love abides in death,*" says St. John (1 John 3:14). It is because the world

loves sin and causes sin to be loved that the world is the enemy to be fled. Therefore the sons of God, the followers of Jesus Christ, the faithful Christians, " are in the world " but " not of the world." This was the testimony of Jesus to His Father on the eve of His sacrifice.[3] To be in the world but not of the world demands detachment from sin and from affection for sin; it means to be with the Father through Jesus Christ, " sanctified in the truth," against the lie represented by the world and by the prince of this world. To be " sanctified in the truth " is in this sense a sacrifice, as Christ's sanctification was a sacrifice: " *For them I sanctify Myself, that they also may be sanctified in truth* " (John 17:19). And He adds: " *I have made known to them Thy name, and will make it known, in order that the love with which Thou hast loved Me may be in them, and I in them* " (ibid. 26). Here is the true spiritual perfection and the mystical union in its full process, reaching a kind of unity between man and God, a complete consummation: " *ut sint consumati in unum.*" [4]

In order to describe the perfective process, theologians usually note three stages or ways: the way of purgation, the way of illumnation, the way of union. Others in more formal terms distinguish the stages of the beginnings, of the progressed and of the perfect. From the standpoint of the process towards perfection the second classification is the more suitable, while the first indicates better the prevailing characteristics of the three stages. I say the *prevailing* characteristics because at bottom in all three stages we find purgation (by active penance or by passive trials), and knowledge or illumination (by faith and the gifts of the Holy Ghost), and union with God (by charity and grace). But from the standpoint of the perfection sought, each stage has its own character. The way of purgation leads to detachment from all that is sinful or that may lead to sin or that in a certain fashion tends to lead away from God insofar as we remain attached to ourselves and to creatures. The way of illumination has as its special character an opening of our minds

[3] *I have given them Thy word; and the world has hated them, because they are not of the world, even as I am not of the world. I do not pray that Thou take them out of the world, but that Thou keep them from evil. They are not of the world, even as I am not of the world. Sanctify them in the truth. Thy word is truth* " (John 17:14-17).

[4] " *... that they may be perfected in unity* " (ibid. 23).

to spiritual knowledge, not in a theoretical or abstract manner but through understanding, experience and actuation. The way of union is not only based on the union by habitual grace, but it is, I may say, its living actualization, forming a special habitude of union of mind and will with God, a continuous presence of God in us, a nearly uninterrupted contemplation, even in the midst of the work and exigencies of outward life; our will cleaving ever more closely to that of God, so that we can say that the will of God is in us.

Turning this classification into practical guidance, mystical writers usually place in the first stage those who have but lately turned from sin to God—not those whose conversion was a miraculous transformation, as in the case of St. Paul, but those who in their conversion carry with them in the ordinary way the residue of past passions and evil habits, which must be vigorously fought against. To the same stage are assigned the lukewarm: those who, while they have progressed spiritually, do not make enough effort to avoid habitual venial sins. And finally, this is the stage of those who have not taken pains to go forward, confining themselves in the normal way to avoiding grave sins.

In substance, all these may be called only beginners.[5] They may lack the idea of perfection, the sense of having to go forward if they would avoid backsliding, or an exact conception of what perfection demands. For the most part, they are the people too much taken up with family or professional matters, with the business and anxieties of outward life, so that they neither find time for inward recollection nor have acquired the habit of it, being too readily dissipated among many things. Yet if the effort to avoid grave sins is real and constant, if after a fall they rise up at once, seeing the abyss of sin and feeling supernatural sorrow for it, if frequentation of the Sacraments and daily prayer are among their good habits, it may be said of them that they are in the way of purgation and on the first stair of the ladder of perfection.

In the Psalms and the prophets this idea is clear: not sinning is likened to well-doing, and God does not fail to give His help

[5] Bishop Mario Sturzo writes: "If a religious or even a lay person makes no progress in praying and mortifying himself, his soul does not remain in the first steps of the spiritual life, but withers, as Father Garrigou-Lagrange says" (*Orazione e Adorazione*, Torino, Editrice Piemontese, 1939).

and comfort.[6] Ezechiel places this criterion on the Lord's own lips: the man well-pleasing to Him is he who fulfils the duties of justice, who has not been an idolator, nor an usurer, nor a calumniator; who, in conclusion, "*hath walked in My Commandments and kept My judgments, to do truth: he is just, he shall surely live, saith the Lord God*" (Ezech. 18:9). Thus does Jesus speak to the adulteress: "*Go thy way, and from now on sin no more*" (John 8:11). Thus does He speak to the paralytic at the pool: "*Behold, thou art cured. Sin no more, lest something worse befall thee*" (John 5:14).

To avoid sin and to keep the law and the precepts is in itself the beginning of the perfective process, the first stage in the life of union. But it is not possible to avoid sin and to keep the divine commandments without prayer and the use of the Sacraments, at least in explicit or even implicit desire for those who cannot actually partake of them. Thus in most cases these points are stressed for the faithful living ordinary lives, since otherwise it would be impossible for them to live an initially supernatural life and to move forward towards the degree of perfection to which each has been called.

There is in fact a vocation to perfection and it is the vocation of all. And there is a particular vocation that is bound up with all the spiritual conditions of our life, with the course of our activities, the way in which we follow the impulsions of good—in a word, with our response to grace. This is an important point for our supernatural life. God knows to what degree of perfection He has predestined us, and gives us the graces to reach it; we are under obligation to respond to them. This is a general obligation, failure in which does not translate itself into sin unless we actually fall into sin; but neglect of the voice of God, of His impulses, of His illuminations, leads us astray from our path of perfection and salvation.

The ways of God to lead us to perfection are inset in all the conditioning factors of our life. They often remain hidden from us because we do not see the spiritual sense underlying what happens to us and around us. We do not succeed in hearing the

[6] Ecclesiasticus says of the rich man: "*Blessed is the rich man that is found without blemish: and that hath not gone after gold nor put his trust in money nor in treasures . . . He that could have transgressed, and hath not transgressed: and could do evil things, and hath not done them. Therefore are his goods established in the Lord . . .*" (31:8, 10-11).

voice of God, often as soft and light as the breath of a little wind upon our faces; if we are not attentive we fail to note it, and it has gone. That is why we need from time to time to leave the occupations and preoccupations of earthly life, to bring back our mind to God in prayer, to acquire the habit of seeking God in all happenings and of cleaving to His will.

The prayer that Jesus Christ taught us is not a magic formula nor a collection of devotional phrases, it is the synthesis of our life of union with God, the prayer of every instant. Calling upon God as our Father, we unite ourselves to Him with the affection of sons. The hallowing of His Name embraces all our duties of worship, subjection, adoration. In calling for the coming of His Kingdom we call for the triumph of good, of justice, of love, over the kingdom of Satan, the world, injustice, hatred. And in the fulfilment of the divine Will is our humble and loving cleaving to the providence, mercy and justice of God. The realization within us of the Name, the Kingdom and the Will of God, leads us to requests nearer to our personal and social life—the daily bread that sustains us, the forgiveness of sins (which we extend to our brethren, each to the rest), the forestalling of temptations and the liberation from every evil.

This prayer is life, it is the realization of life, it is friendship with God. Any prayer either is life or it is a vain sounding of words and wandering of thoughts; it is the life of actual and act-ful union with God, in consideration of the divine mysteries, in adoration, in thanksgiving, in offering, in petition. The intimacy with God which is gradually gained by prayer impels us to pass beyond the stage of occasional, sentimental prayer, often made under the pressure of painful happenings or of earthly hopes, towards a meditation on the mysteries of the Redemption, on our wretchedness, on our final destiny, in which a deepening of our understanding mingles with the affective prayer of the heart, and finally burgeons as the flower of a true piety.

Yet another step towards a higher goal. Affective prayer leads us to contemplative prayer, in which the understanding of the divine mysteries becomes loving intuition. The affections, passing beyond the stage of feeling, becoming a cleaving to God. Intuition and cleaving grow into contemplation, in which discursive thought disappears, the passage from one affection to another is arrested. The contemplation becomes focal, tending to-

wards an absorbing quiet, in which there may be even that instantaneous obscure experience of God, as when the heart for a moment pauses in its beat and then returns to its usual rhythm.

This process of prayer is part of the process of perfecton: both because there cannot be a perfection that is not obtained with prayer, nor a response to divine graces, that is not corroborated by prayer, and because a spiritual life in daily relationship with God and with our neighbor—a relationship of love—cannot be achieved unless its flame is kindled by prayer. And thus prayer is in fact a necessary means of supernatural life, and not only a means, but itself a vital and perennial act, just as breathing and the beating of our hearts are our very life and their cessation is death.

It may be said that prayer sums up our spiritual life and is the sign of our union with God. It is based on two fundamental and intrinsic acts—purity or rightness of intention and cleaving of the will. By the first we exclude any end that is not related to God, His glory, union with God, the love of God and in God of our neighbor, and that is not completely subordinated to Him. By the second, cleaving to the will of God we carry it into ourselves to fulfil it in our lives. These two acts are presupposed by prayer, they are prayer, they are the fruit of prayer. It is true that on this earth we cannot maintain such an intention and such a cleaving constantly and actually without a privileged grace, but it is enough that they should be virtual in all our daily acts and renewed when necessity arises and as often as possible, for them to become a habit of mind and will, the rule of all our actions, a reminder in time of temptation, a solid groundwork for the further process towards mystical union.

* * * * *

Right intention draws all our activities nearer to God, it makes us seek Him for Himself, it orders and coördinates in Him all other ends, human and spiritual. Right intention is not something extraneous added to our activity from without; it is on the contrary its interiorization, the carrying into the supernatural plane of the whole of natural life, as we ourselves are carried by a gift that becomes the very value of our life. "*Whether you eat or drink, or do anything else, do all for the glory of God*" (1 Cor. 10:31). This Pauline precept does not alter the direct and natural ends of our actions, it at once embraces and

transcends them. In the Epistle to the Romans we find a polemical passage concerning the dispute between the Judaizing and the Gentile converts over the use of certain foods and the days of the traditional Hebrew rites, to which the former felt themselves especially bound while the latter did not mean to be held by them. St. Paul wishes to lead both beyond the spirit of attachment or conflict which creates a particular finalism at the expense of the higher finalism, the intention to God. He uses one of those happily chosen, comprehensive formulas which has resounded through the ages as a perpetual recall to realities: " *For one esteems one day above another; another esteems every day alike. Let everyone be convinced in his own mind. He who regards the day, regards it for the Lord; and he who eats, eats for the Lord, for he gives thanks to God. And he who does not eat, abstains for the Lord, and gives thanks to God.. For none of us lives to himself, and none dies to himself; for if we live, we live to the Lord, or if we die, we die to the Lord. Therefore, whether we live or die, we are the Lord's* " (Rom. 14:5-8).

Theologians rightly note that a good intention does not make a bad action good, but it makes an indifferent action good and adds goodness to a good action. The intention must be directed to God as Supreme Good and Last End, and it is this that illuminates the intermediate ends, making them means in respect of the last end. The intention is what the Gospel calls the " eye "—vision of the end, cleaving to the end.[7] The idea that a right intention could coexist with bad means (the theory of the end's justifying the means), or that a right intention could render good an action in itself evil, springs from two fundamental errors. The first is, that the intention is something superadded to the action, whereas the intention is the action itself realized in its spiritual inwardness; the second, that there is no objective morality, that is, that the agent is a norm to himself.

Right intention does nothing other than render actual and efficacious, in all particular actions, the supreme end of man, which is God; it is in substance an act of love, the fundamental motive of our life. Particular ends, even if good in themselves, may detain us as intermediate stations and withhold us from go-

[7] " *The lamp of the body is the eye. If thy eye be sound, thy whole body will be full of light. But if thy eye be evil, thy whole body will be full of darkness* " (Matt. 6:22-23).

ing further in the way of perfection and of actful union with God. The practice of right intention breaks away from all that misleads, perturbs, distracts, retards or lessens the fervor of the way of perfection. The Gospel precept, "*If thy hand or thy foot is an occasion of sin to thee, cut it off and cast it from thee*" (Matt. 18:8), indicates the process of detachment from all things insofar as they are or may be a motive drawing us away from God, a detachment which only right intention can render effectual and constant.

Yet another step. Right intention as the light of our action and the goal of our will is not enough. The will of God must become our will. Here is the complete fulfilment of the obedience to God of which Christ gave us the example, "*taking the nature of a slave and being made like unto men. And appearing in the form of man, He humbled Himself, becoming obedient to death, even to death on a cross*" (Phil. 2:7-8).

The precept of conformity to the will of God is fundamental. The prayer of the Our Father centers in the "*Thy will be done.*" Jesus Christ, at the moment of facing the sacrifice of the cross, prays in Gethsemane: "*Father, if Thou art willing, remove this cup from Me; yet not My will but Thine be done*" (Luke 22:42). This is the confirmation of the new kinship established by Christ for His disciples: "*Whoever does the will of God, he is My brother and sister and mother*" (Mark 3:35). This kinship means the following of Christ. Therefore, to the disciples who said to Him, "*Lord, let me first go and bury my father,*" Jesus replied, "*Follow Me, and leave the dead to bury their own dead*" (Matt. 8:21-22). He spoke thus not because He did not recognize the duty of sons to care for their dead, but to show the spiritual detachment necessary from whatever might dissuade or withhold men from following Him.

It is therefore fundamental for our life of union to know what the will of God for us may be. "*For this is the will of God, your sanctification,*" St. Paul would write to the Thessalonions; "*that you abstain from immorality; . . . that no one transgress and overreach his brother in the matter . . . For God has not called us unto uncleanness, but unto holiness*" (1 Thess. 4:3, 6-7). And to the Ephesians he would write: "*For you were once darkness, but now you are light in the Lord. Walk, then, as children of light (for the fruit of the light is in all goodness*

and justice and truth), testing what is well-pleasing to God; and have no fellowship with the unfruitful works of darkness, but rather expose them" (Eph 5:8-11). To search out what pleases God (*quid sit beneplacitum Deo*) should be the care of each one of us, in our personal life, in our inmost conscience, in our outward activity; we should seek an ever closer conformity to the divine will, not external and formal, but as a compenetration of life. This is St. Paul's thought where he writes to the Romans: *"I exhort you therefore, brethren, by the mercy of God, to present your bodies a sacrifice, living, holy, pleasing to God—your spiritual service. And be not conformed to this world, but be transformed in the newness of your mind, that you may discern what is the good and acceptable and perfect will of God"* (Rom. 12:1-2).

Both passages mark the connection between our earthly life, the use of our body and of material goods, and the knowledge of what is pleasing to God, what is good, what is His will in us. Those who conform to the manners of the world, who have a disordered care of the body, who live in darkness, cannot succeed in knowing the will of God, nor in fulfilling it. Jesus said: *"Blessed are the pure of heart, for they shall see God"* (Matt. 5:8). To see God is not only the final goal; it means also to know Him in the darkness of this world, as the light of truth, to feel Him as the attraction of love, as the will to be fulfilled. Purity opens a window on heaven from which a ray, passing through the gross and opaque things of the world, reaches the soul. Immediate experience of truth, contact with the good, with that which is pleasing in the sight of God, is possible only in detachment from what is impure and worldly. Thus each will be able to know and fulfil "that which is pleasing to God," that is, the will of God applied personally to himself.

It is usual to speak of doing the will of God when we are overtaken by disappointment, sickness, private or public misfortune, by things which at bottom go counter to our wishes and to the human will, individual and collective. It is then that we remember Gethsemane and the prayer of Christ, and end by accepting, difficultly and painfully, the will of God. This disposition is so habitual that usually the idea of the divine will as providential order, as redeeming economy, as love universal and particular towards all creatures, as a giving out to us of the super-

natural life, is lost sight of. The idea of our cleaving to the will of God as coöperation in love, as actful and constant union of our life with His, I will not say escapes us, but does not take root.

At bottom, resignation in time of sorrow, acceptance of our moral and physical crosses, shows whether our cleaving to the will of God is truly complete, or whether we cannot succeed even in repressing the movements of revolt; whether, worse, we do not seek to console ourselves by cleaving immoderately to created things, forgetting God and His law; or whether, on the contrary, we seek to penetrate deeper into the mystery of the divine will by complete and perfect acceptance of what it wills of us. In this last case, there comes about a *catharsis*, a transforming passage of purification, a going out of ourselves to enter into God and to live in the orbit of His will. To follow Jesus on the way of the cross means a progressive purification in detachment from ourselves, from our self-complacencies, from that self-love to which, alas, we tend at every moment, even in the spiritual life.

Therefore we distinguish between God's will and His permission in regard to the free activity of intelligent creatures and the effects of their freedom of choice. It may be said that all evil is due to our fault and all good to the will of God, inasmuch as it is we who, refusing to fulfil the will of God in ourselves, seek good in error, in deviation, in self-centeredness. This cannot be said to be willed by God. He cannot will self-centeredness, hatred, injustice, but on the contrary must condemn them. Yet He has willed this moral order in which free and intelligent creatures may even revolt and do evil. But so that nothing should remain that is not ordered to good, from the evil that created beings may commit He draws a greater good, not only in the order to come but even in the present order. This divine dialectic, drawing good from evil and reducing all evil to good, is nothing other than the fulfilment of the sole and sovereign will of God, who has made and ordained all to His glory.

To this sovereign will we are subject, though preserving our character of intelligent and free created beings and acting according to our own dialectic. Only the cleaving to the will of God, whether it guides us to action for good, or whether it follows the action and makes us hate the ill done, unfetters us from the dialectic of evil by a higher liberation. The *catharsis* of our

purified will is accomplished, in every happening, in the fulfilment of the will of God. It is in us conformity and resignation, patience and penance, union and love. Because of this even our faults and spiritual failings, which we hate as an offense to God and which we strive not to repeat, may be for us motives of good, insofar as they urge us to a more actful and constant union with the will of God.

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The acceptance of the will of God, thus conceived, does not in any way rob us of initiative or coöperation or activity. It takes from us only our self-centeredness, as a motive of action or as complacency in having acted. This self-centeredness is, in the language of spiritual writers, pride; the cleaving to the will of God is its counterpoise, humility.

It is not easy to gain an exact idea of the virtue of humility, and still less easy to practice it. If all the virtues either resolve themselves into charity or are not true virtues,[8] this is especially true of humility.

Humility is founded on truth, for it makes us understand the infinite distance between creation and the Creator, and draws us closer to our fellow-men in brotherly solidarity in which no one may believe himself better or higher than the others. It makes each one of us appraise truly the place he should occupy in creation, casting out the lie of pride, of vanity, of self-complacency, and every injustice that makes us set ourselves above others and before God Himself. Some believe that humbleness consists in an outward affectation of speech and manner which takes away from each personality its own character and enfeebles the affirmations of the individual conscience. No! Such humility is false, nor was it ever practiced by Jesus Christ, who "humbled Himself." He vindicated the rights of truth, those of His divine and human Personality, those of His initiative in proclaiming the Good News and in bearing witness to the Father.

Humility, too, is founded on charity. Truth and charity are correlative and in their synthesis express the will of God, for it is truth and charity in His infinite act. Thus St. Paul shows the union in Jesus of humbleness, obedience and the act of infinite

[8] I do not say this in the sense that some have given to it, i. e., that there are no virtues distinct from charity, but in the sense that every virtue, while having its own character, cannot pass as true without the breath of charity.

charity in giving His life for us: " *He humbled Himself, becoming obedient to death, even to death on a cross* " (Phil. 2:8). For us proud and sinful men it is needful to overcome that self-esteem, that vain and lying valuation of ourselves over others, which forms the root of our self-centeredness and pervades even our spiritual life. In every sin there is implicit a preference of ourselves to God, and of ourselves to others—it may even be explicit; sin is an act of pride that contains in itself lying and egoism, a triple negation of truth, charity and submission to the will of God. Even the imperfections of the spiritual life have the same source as the sins, grave or minor, into which we fall.

The mind seeks to know, but, as St. Paul warns us, we should " know with soberness," within the bounds of humility, recognizing that mystery surrounds us and the infinite absorbs us, that knowledge by itself " puffs up," whereas " charity edifies." The will seeks mastery, but here too bounds are set: " *Let . . . him who is the chief* [*become*] *as the servant* " (Luke 22:26). Government is not dominion, but ministry. Subjection is not servitude, but obedience and coöperation. Thus humbleness is not feeble-heartedness, just as obedience is not passivity. Humility and obedience are qualities of action; they accompany the responsibilities of initiative, the effort to overcome obstacles, to bear witness to the truth, to practice charity, to cleave to the will of God.

The social relationship between inferior and superior, between child and father, between pupil and master, is nothing other than spiritual. It is our relationship with God extended to human relations. It is our subjection to God making us subject to others in that order which is the divine will. Thus Jesus, speaking of the Pharisees, who claimed to be called fathers and masters, directed: " *Call no one on earth your father; for One is your Father, who is in heaven. Neither be called masters; for One only is your Master, the Christ* " (Matt. 23:9-10). In this command Jesus made it understood that subordination to another man is such only insofar as it is a subordination to God; that discipleship of one man to another is such only insofar as he teaches what Christ taught. And Christ declared: ". . . *I am He, and of Myself I do nothing: but even as the Father has taught Me, I speak these things. And He who sent Me is with Me; He has not left Me alone, because I do always the things*

that are pleasing to Him" (John 8:28-29). Thus the fellowship between the Father and the Son, between God and the Messias, a fellowship of intimate union (which is the Spirit of Truth and Charity) is prolonged in a way in the human relationships founded on truth and charity. The relationship of teaching and of obedience (the divine will to be communicated to the world and fulfilled in it) is that which exists between the Father and the Son made Man and obedient unto death. We should fulfil in all our actions this will of God, doing, like Jesus, "always the things that are pleasing to Him."

To cleave to men as such, taken as fathers and masters, is untruth, division, pride: *"For whenever one says, 'I am of Paul,' but another 'I am of Apollos,' are you not mere men? What then is Apollos? What indeed is Paul? They are the servants of Him whom you have believed—servants according as God has given to each to serve"* (1 Cor. 3:4-5). Thus St. Paul reproved the Corinthians. To declare oneself for a man, for a faction, for a school, is to pride oneself on an empty name; it is to seek a share in dominion through divisions and schisms made in the mystical body of Christ, as divine sonship and human brotherhood. To be of God, to hear the voice of the Master, to follow Jesus, is an act of union, of truth, of humility, of acceptance and obedience to the divine will.

When it is said that obedience should be blind, it does not mean that he who obeys should not inquire into the authority in whose name he is commanded, or the spirit animating the order and the object set for him. Otherwise we could not repeat, with Peter and John: *"Whether it is right in the sight of God to listen to you rather than to God, decide for yourselves"* (Acts 4:19). This does not come from a spirit of pride, but corresponds to the Gospel precept: *"If anyone comes to Me and does not hate his father and mother, and wife and children, and brothers and sisters, yes, and even his own life, he cannot be My disciple"* (Luke 14:26).

It is commonly stated as part of a certain individualistic conception of society that obedience to other human beings—parents, masters, religious superiors, civil authorities, magistrates, military leaders—lessens the responsibility of the subject. This is because authority is conceived of as self-subsistent, outside the limits of moral order and of supernatural relationship, outside a constant

and single reference to the divine authority which, providing for the coexistence of the two orders, natural and supernatural, wills that both should be fulfilled within us. To separate human authority from the relationship of responsibility to God is to vitiate both these orders, producing irresponsibility and often immorality in commandment, flattery and feeble-heartedness in obedience. All the human relationships of both personal and collective life need to be carried back to the cleaving to the will of God, as universal authority, as indefectible truth, as infinite charity.

This cleaving is perfected in the abandonment of ourselves to God. By the practice of this virtue we may come to the state of abandonment that Père de Caussade describes thus: " continual dependence on the Spirit of God and His grace, which makes the soul no longer seek in herself to occupy herself [with God] . . . but to hold herself before Him in simple readiness; to accept gladly from moment to moment what He may will or may not will, . . . not by a certain eagerness and wish for action, but solely so as to hold herself ready for action . . ." [9]

The practice of abandonment is an *askesis*, a purification. The state of abandonment is its fruit, the mystical pacification. We must overcome what the world of time brings us of perturbation, anxieties and distractions, by a serenity beyond time; the spiritual present swallowed up in God. The past is no longer in our hands: it belongs to God's mercy. The future is in the hands of His providence. The present alone is ours—the act of love, of union, of trust in God, of cleaving to His will, of awaiting His coming, His inspiration, His grace, so as to be able to say, with St. Agatha: " My heart is firm in God." What counts in the life of the spirit is the present, where past and future meet in the single living reality. De Caussade says truly: " What comes to us at each moment, by God's order, is what is holiest, best and most divine for us," for " God's order, His divine will, is the life of the soul, whatever the appearance under which the soul applies it to herself or receives it." [10] The ever present, that which is life for us, must be transported from ourselves to

[9] *L'abandon à la Providence divine*, posthumous work, Vol. 1, Avant-Propos, p. x; Paris, Libraire Lecoffre, J. Gabalda et Cie., 1934.

[10] *Ibid.*, Vol. 1, Livre Premier, ch. 1, §§ iv, v.

God; no longer the present of ourselves to ourselves but the present of God to us, indeed, the presence of God within us.

To make this presence of union plain we have only to refer it to the experience of our lives, not as an imaginative and stimulating adaptation, a beneficent autosuggestion, but with the cleaving of faith, of hope, of charity. It is the supernatural reality that comes to transform our daily life with its trials, sufferings, aspirations, desires, activities, into an awaiting of God within us in a state of ineffable and total abandonment. It is not at all a cessation of all our initiative, which would be error and deception, but a disposition of the soul which transforms our initiative, making it no longer ours but God's, and making our action depend no longer on our will but on that of God. Our attentiveness to discern within us the presence of God will be as that of Elias to discern the presence of God in the little wind that breathed upon his face; that we may feel at every moment God's proposal to us and our quickness for response, transform our inner activity into passivity or better, receptivity, attentiveness, docility to the voice of God, and translate our outward activity into the self-surrender of obedience, humility, holiness.

St. Paul tells us that all our actions should be done in the name of God, since from Him they have their beginning, in Him their meaning, for Him their end. And he says also: "*In all things give thanks; for this is the will of God in Christ Jesus regarding you all*" (1 Thess. 5:18). Time and again he repeats these promptings, to show how the events of daily life, the trivial actions, the petty trials, enter a transforming atmosphere at the touch of grace which illumines them; just as the dust suspended in the air is illumined at the touch of a sunbeam, or, better, as the atoms of our body are made partakers of the vital breath of the soul. Such atoms have, so to say, their autonomy, their movement, a kind of atomic individuality, a world of their own, but this world can subsist and live only through the vital influx of the soul, cessation of which scatters them, bringing death.

To reach the state of true abandonment to God we must shed our egoism, we must pass through the phase of self-disintegration. We think of ourselves more than we know and more than we would wish. As we carry self with us throughout our life, the sense of our own person, of our own thought and will, of our own activity and satisfaction, is naturally keen. It accom-

panies us everywhere, even into the sanctuary, in our hours of meditation, in our most sacred moments of surrender and sacrifice for others and for God. In prayer itself we often speak too much and speak of ourselves, we listen to ourselves even when we strive to listen to God. Both the prayer which we find welcome and that which repels us often take us from God and give us back to ourselves. Disintegration of our egoism can be attained by the practice of abandonment to God. Then nothing can disturb us from the outer world, which we shall esteem as being for us what God has willed; nothing will attract us save God Himself; everything, every happening, will be for us the image, the touch, the revelation of God. We shall forget the world around us, our thoughts and desires, our wills and aspirations, to live by what God sends within of thoughts, desires, will, aspirations. The future? It is God who makes it; when it comes it will be as willed by God. Death? Let it come how and when God shall permit. Purgatory—the reward? They are accepted and willed in the divine will. Through abandonment in God we do not consider the reward in itself, for our satisfaction, but as unconditional, complete, total cleaving to the will of God, as the transformation in Him in whom all things are comprehended and engulfed in pure faith and pure love.

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In order to characterize the state of abandonment in God, spiritual writers describe it as a passive state of the spirit in which the initiative is left to God purifying, activating, creating within us a new heart. To be exact, the initiative in our sanctification is never ours but God's. He first loved us, as St. John says. Revelation, sanctifying grace, actual graces, infused virtues, gifts of the Spirit, the Sacraments, the Church of which we are part, are all gifts freely given, divine initiative. If we can do nothing of ourselves—and the Gospels say so and St. Paul so teaches—and can do all things in God through Christ, we must above all seek to subordinate ourselves to the divine initiative and the divine work in us.

But sanctification is not only the work of God; it is also our work, as the response of love, the will to serve, to obey, to follow. All this may be looked upon as our activity. Though our acting is not of ourselves or for ourselves, in God and for God it is still

our will, our effort, our coöperation. We thus share in the work of God, though often mingling with it the faults, the vanities, the resentments, the impurities, the pride, of which we are made up. This is the bundle of wretchedness bound up with our fallen nature, and left us as a motive for humbling, mortifying and purifying ourselves. To this end two methods may be applied, according to our needs and our stage of progress towards perfection, the active and the passive. The first, known also as the ascetic method, is to strive for detachment from ourselves and from the world by the practice of virtues, by the mortification of base instincts, by spiritual and bodily penance. This method is not complete. The second, or passive, method is not its opposite but an advance and a completition. When a stage of perfection has been reached in which our faculties are rendered more docile and obedient to the empire of will, cleave more closely to the moral values of the law of God and of the Gospel counsels, are more detached from earth and more united to God through the continual renewal of acts of presence and through habits formed in this perfective *askesis*, then our passive qualities will develop better. These are not pure passivity but also action.

The prevalence of what are known as the passive states gives its chief character to the phase of higher life which we call mystical in the strict sense, and which fulfils itself in contemplation, whereto it tends as its inner exigency. Therefore it is usual to distinguish in the spiritual life between active and contemplative. It must not be thought that in the active life there is not at least a beginning of contemplation (any form of true prayer is an initial stage of contemplation), nor that the application of the active method is wanting in every stage of contemplative life, which would be absurd. But in the one contemplation prevails over action, and in the other action over contemplation.

Needless to say, the words are not being used here in the sense in which they are currently applied to the religious orders, which are classified as contemplative, active or mixed. These terms show the monastic or apostolic character of the different congregations, and not the inner spiritual life of each of their members. One man may reach the highest degree of contemplation while being a member of an active order, such as the Jesuits, or, on the other hand, a member of a contemplative order like the Trappists may have remained at the practice of the active virtues without

contemplative progress. We find great contemplatives even among laymen and laywomen living in the world, and we may fail to meet them among monks and hermits.

That for which Jesus gently rebuked Martha was not activity in the service of the house, but lack of unification: "*Thou art anxious and troubled about many things; and yet only one thing is needful*" (Luke 10:41-42). Many things instead of one thing, the necessary one; so the Master concludes: "*Mary has chosen the best part, and it will not be taken away from her*" (ibid. 42). To talk with Jesus is the best part. This can be done, as many spiritual souls find, while they are looking after the house, doing the cooking, tending their children, caring for the poor, even pursuing business, but holding fast in God to the best part, where all is unified and transformed into an aspiration of love, in a union not only habitual and subconscious but a living part of experience. Little by little a manifold and distracting activity becomes unified activity, through right intention habitual and ever-renewed, through cleaving to the will of God. This cleaving assumes the character of abandonment to God, first as an exercise of virtue, then as a state of soul developing our receptive and obediential qualities under the influx of divine action.

This ineffable passivity, which does not remove us from our activity but which detaches us from it insofar as it detaches us from the outer world and from our own inner world, is signalized by contemplation. And since any effort we may make at detachment cannot avail to render it effective, it is God Himself who works in us if we are ready to receive in docility, trust and abandonment His mysterious action in the contemplative process.

Normally, detachment begins to effect itself in us when we truly understand the mystery of pain, through adversities, disappointments, sicknesses of body and spirit, misfortunes in our undertakings, when we are wounded in our affections, or in the life, whether social, political or religious, in which we share. This normal way of the cross, this summons to daily sacrifices, little or great, is the lot of all. He who understands that the summons is from God, makes it bear fruit in life; he who does not understand, fails to do so at the cost of his own spiritual death. Yet even those who understand that the summons to the cross is from God, though accepting it with resignation and

suffering it with patience, do not reach an entire detachment from themselves and from the world without the direct action of God received in a state of complete abandonment.

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Contemplation is the flower of the mystical life in its various stages, which run from affective meditation up to the direct experience of God. Prayer is defined as speech with God—*colloquium cum Deo*—and as a raising of the mind in God—*elevatio mentis in Deum*. There cannot be speech with God without a raising of the mind, nor can there be any real thought of God which does not develop into a colloquy. Any really living thought translates itself into meditation or into action, that is, at bottom, into a communication of ourselves to ourselves or to others, a colloquy that becomes communion. Otherwise it is not a living thought, but only a fleeting motion of the mind or a useless dreaming. Hence the distinction between mental and vocal prayer is only formal. A true prayer is always mental; it will be called vocal inasmuch as it may be said or sung, but if it is prayer it is made with the mind and with the heart, it is at once elevation and colloquy.

In vocal prayer we may pass from one sentiment to another, as the words that we say or sing guide or remind us, though we may also hold our minds fast to a particular and central consideration. In mental prayer we stay unwaveringly at the consideration of a divine mystery or of a principle that unites us to God, and as our affections move the prayer becomes an intimate colloquy, often without words. In both ways of prayer we are drawn away from the things of earth, from the practical concerns of ordinary life, and are given the means of feeling ourselves in touch with God, as the Father in whom to confide, as the Lord to be adored and praised, as the End towards which to strive. And this in union with Jesus Christ, our Redeemer and Brother, the Beginning and the Center of our salvation; in union with Mary, Mother, Co-redemptress and Mediatrix; in union with the saints and angels, with our guardian angel, with the whole world of our faith and of our hope, to which we are bound in charity.

In periods of lukewarmness prayer may become so wearisome that we are unable to go beyond the outward formalism of the rite, save in exceptional moments. In time of intimate pain it

brings comfort, if this is not an illusion when faith is too weak. In the period of conversion, of penitence, of fervor, prayer is truly a spiritual consolation and is hungrily sought. But during the stage which is usually called the second conversion, when we pass out of the way of purgation into the way of illumination, or, better, when from beginners we become proficients, God usually intervenes to purify us of our spiritual sensibility by depriving us precisely of the consolations of prayer. This is now called by all the night of the sense. Each one will know it according to the inward experiences that he may have had in the spiritual life, the gifts and qualities that may be his, whether supernatural or psychological (grace though it raises nature does not suppress or distort it), his acquired dispositions, and the trials which God Himself permits him to undergo in the measure of his strength, for God does not try us beyond our possibilities.

The night of the senses is the privation of those attracting spiritual sweetnesses which have their seat in natural sensibility, affection, bliss, comfort in sorrow, transports of love. Periods of dryness and comfortlessness come, there is a sense of emptiness, fear of the future, the torment of human wretchedness, anxiety, dread of eternal reprobation. It is thus that God removes us from the satisfaction of spiritual allurements which might be sought for themselves and the enjoyment they bring, and which might arouse in us feelings of vanity, complacency and egoism. The practice of meditation becomes difficult, prayer often a torment, outward actions are made without any actual reference to spiritual motives, till it seems that in our inner life there is no longer any unification in the quest of supernatural ends, nor any recall to God, who gives us the impression that He has gone far from us. Whether this night of anguish is long or brief, it is a trial of detachment, preparing us for a purer contemplation of the divine mysteries, for a more distinterested contact with God, for a loftier life of love. The contemplative prayer that follows the first dark night is tranquil prayer, a foretaste of a period of quiet that will come later. It is a simple looking on supernatural things with restful affection, without reasoning about them, without the arousing of tumultuous affections, without warmth of imagination—*the raising of the mind to God by the simple intuition of ardent affection.* The mind is fixed on God as on an attractive darkness, a twinkling

orientation. This experience is a quest, an aspiration, a finding by one who knows not fully that he has found, feeling that he holds Him, that he possesses Him, without yet being able to feel Him in Himself and to have mysterious and real contacts with Him.

This form of contemplation is normally an acquired contemplation, a practice of the presence of God with the ever-growing detachment from self and from the world, a mortification of the natural faculties and of personality by a total abandonment in God in humbleness and trust. It is an initial contemplation, which opens out from time to time into the prayer of quiet, which may be for fleeting periods raised to the degree of infused contemplation, but which may often return to being simply affective meditation or even discursive meditation, according to the inner oscillations of a spiritual life which has its crests and troughs, its riches and its poverties, and which is experienced accordingly as we respond to the impulses of grace.

In acquired contemplation we may reach a certain general and confused attentiveness to the presence of God and a sense of adoration and love without acts of particular virtues. The knowledge of God as of an Infinite Being comprehending all the perfections our mind can conceive, deepens without the help of imagination. Any manner, positive or negative, of reaching God by contemplation, gives us only a sense of sinking ever deeper into an unknowable infinity, into an inapprehensible presence which we know by faith to be near us and in contact with us.

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The true contemplation of which the mystics speak is that contemplation infused, by a special gift of God, through which the soul reaches an immediate intuition of the divine truths and an experience in a sure though dark manner of the presence of God. Whether this gift is a new and extraordinary habit derived from the gift of wisdom, or whether it takes the form of an intellectual species infused by God into the soul so that it may thus have a superhuman (we should say angelic) cognition of Himself is a question debated by theologians. To the present writer it seems more accurate to say that the contemplative state attaining the experience of God is of itself a privilege. While not exceeding the complexus of the supernatural founded on

grace, such a privilege may be considered a foretaste of the beatific vision. All know that sanctifying grace is the seed of the beatific vision. The union with God in this world through faith, hope and charity is a participation in the divine nature, to be consummated in the vision. Infused contemplation may bring temporary and obscure glimpses of what such a vision will be. It is the splendor of Thabor which yet has before it the Passion of Jerusalem. When and if God wills, there comes the second night, called the night of the spirit. God, who works out our perfection, God gives Himself—and the soul, though feeling Him present, not only derives no sweetness from it, but suffers a boundless pain, a burning and purifying fire like that of purgatory. The will is stretched out to God and feels that it loves Him. The mind has intuition of His presence. But the whole soul suffers by it in dryness, comfortlessness, desolation. For how long? It may be even for long years, as with St. Teresa of Jesus, St. Paul of the Cross, Sister Mary of the Incarnation.

Infused contemplation is usually differentiated into three steps, according to the mode of the experience of God. The contemplation of quiet is the first step, known as imperfect union. The second is perfect union, either simple or ecstatic (the latter in a transient manner). Finally there is the third step, union or experience of God in a lasting manner, which is usually called transforming union. The soul in this last phase gains consciousness of her participation in the divine nature. As knoweldge, it remains obscure, but the certainty of the presence and intimacy of God is ineffable. *Divine touch, experience of God, divine intimacy,* are poor words to give us an idea of what human tongue cannot tell.

All the ardent language of those who have had the privilege of the transforming union cannot reveal to us what they really see. We only understand that in them the thought of their own *I,* the reference of even their supernatural life to their own personality, ceases—a state expressed by the words *annihilation, nothingness;* they are swallowed up in God. Yet the world of earthly relationships has not vanished as though lost in the infinity that absorbs the mystic; it is refound, but in a different way, for it is refound in God. Thus the mystic pours back upon his brethren the flame of love with which he burns, and becomes, even without knowing it, an apostle, a luminary, a lighthouse

for the many who creep like worms on the earth without wings to fly. And he pours it back, too, upon the rest of creation, animals, plants, inanimate things, on which falls a ray of spirituality revealing the imprint of the Creator.

Even the highest degree of mystical experience does not rob the privileged person of his own personality, in his psychological, cultural, moral activity. It does not take him out of his historical environment. He is that particular individual and no other. Thus we note the diverse and always personal characters of the mystics, so that not one is a copy of any other, but each is just what the complexus of his human and spiritual life has made him. Between the mystics of the early centuries, those of the Middle Ages and the moderns, we easily note the differences of period. And what differences between the mystics of Germany, Spain, Italy, France, Britain! A St. Francis de Sales, and still more a St. Francis of Assisi, would be inconceivable in Germany or Spain! But even among the inspired writers, the mysticism of St. Paul is wholly impregnated with the divine Personality of Jesus Christ, Head, Center and Life of the Church; while St. John the Evangelist makes Him live for us in His intimate life with the Father and in the outpouring of the Spirit, so that the dogma of the Trinity and that of the Incarnation are revealed to us in the supreme expression of love.

The whole varied and manifold mystical experience of twenty centuries of Christianity is the unfolding of the mysticism of the two great apostles, which embraces in a burning love God and their brothers in Jesus, the Center of all creation. How could it be otherwise? It is indeed Jesus who has reunited us to the divine Trinity and has made of two one—manhood and Godhead in the personal unity of the Word, in hypostatic union in which the beatific vision was granted to Him as man, from the first instant of the Incarnation.

The mystics have different experiences of the divine according to the dispositions of their spirits and the special grace with which they are privileged. One will turn his eyes to the Godhead of Christ, another to His manhood, another to the mystery of His earthly Life, Passion, Death; others to the Eucharist or the Sacred Heart. Jesus can never remain extraneous to the mystical experience of a Christian. He does not even remain extraneous to that of those who have not known Him. A

Moses, an Elias, an Isaias, had experience of God, not of the historic Christ; but they knew of the Messias, they awaited Him, they prophesied His coming, they partook of the sanctifying grace that Christ would merit for all. Even in the mystical experience of non-Christians, Christ cannot be absent. Just as without knowing it they are of the invisible mystical body of Christ, so in the obscure experience of God they have the experience of salvation and of the Saviour. And without presuming that they have a personal revelation of the mysteries of the Trinity and the Incarnation, we think that if they are truly in mystical contact with God, they have that secret touch in which the mystery, neither unveiled nor revealed, may be felt in an ineffable obscurity.

There are some who believe that they find in St. John of the Cross a unitarian mysticism which, going beyond the mysteries of the Trinity and of the Incarnation, reached contact with God: the unity absorbing into itself all distinction, whether that of the mystic as one with God, or that of all creation as lost in God. But this would be an experience of semi-pantheistic aspect, in which the mind would outrun every other faculty, so that the love that should be the supreme expression of the transforming union would be supplanted by the intellective union. That there may be moments of pure intellective experience is perhaps not to be denied. Unfortunately, from the vague expressions, from the stammering words of the mystics, it is possible to gain equivocal impressions and to deduce inconsistent theories. But it must be denied that the true mystical experience stretches out to God as one without stretching out to the Trinity, or that in Christian economy such experience does no include in a positive, actual and efficacious manner the experience of Christ, God and Man. Again, any pantheistic sense is to be excluded. His own wretchedness, his own nothingness is the more deeply felt by the mystic the higher the degree that he has reached in the transforming union. The annihilation of self and of creation in God does not make self and creation God, but might be said to blot out all sense of relative and communicated reality for a spirit engulfed in the Reality that is Increate and Absolute.

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Such is the essential position of the mystic who has reached the highest degree of infused contemplation, and it is also the

position of the saint who has reached the highest degree of perfection. We must keep the mystic and the saint in two distinct categories, so as to ascertain the characteristics of the two types. It is not necessary for every saint to be a mystic in the strict sense, that is, for him to have obtained extraordinary graces such as visions, ecstasies, raptures. Many martyrs attained the heroism of giving their lives in witness to their faith without having passed through the mystical stages. Their perfection of faith and love was accomplished in the moment of decision of the will to prefer death to apostasy. What may have happened in their souls in the moment of this heroic decision, God alone knows. From certain accounts which history and legend have brought down to us about the martyrs of the early centuries, we know that the hours and days before their martyrdom were filled with divine comforts, illuminated by visions, like those told in Acts of the first martyr, St. Stephen: "*Behold, I see the heavens opened, and the Son of Man standing at the right hand of God*" (7:56).

Visions, ecstasies, miracles, are not necessary gifts for either the highest mystical grace or the perfection of sanctity. They are, for us, motives for belief, helps to hope, urges to love. Thus did Jesus reply to the disciples of John the Baptist: "*Go and report to John what you have heard and seen: the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise, the poor have the Gospel preached to them. And blessed is he who is not scandalized in Me*" (Matt. 11:4-6) If these gifts normally are given only to the saints, it is because the saints are in union with God in a heroic manner, so as to be witnesses to the truth, examples of virtue, apostles of good. But not all receive the same gifts; to some some, to others others, as God may judge fit. Of certain saints we know that they did not receive mystical gifts, or these did not appear, yet none the less they were saints, having attained heroic perfection. Others, instead, favored by God with infused mystical gifts (and such graces found in them psychiconatural conditions that were a preparation), have not attained the heroic degree of perfection, or at least that degree was not recognized and proclaimed by the authority of the Church.

But God knows well to what degree of grace and glory He has predestined each one of us, and though He wills all to be

pure and perfect in His sight and does not give His beatific vision without the complete purification from every stain (and in purgatory faithful souls expiate what they have not purified on earth), yet not all will have the same degree of perfection and of merits, on earth or in heaven. A hierarchy of degrees and a stair of celestial beauties will form that eternal glory in which all will sing praises to God and all will be fast in Him, in the infinite Trinity-in-Unity to whose life humanity is united by the Incarnation of the Word. With this life will be associated as adopted sons, through the gift of the divine nature of which they will be made partakers, all those whom the Father gave to the Son and whom the Son saved by His merits, in truth and charity. This truth they shall see and by this charity they shall live everlastingly, in an even closer and deeper union, from brightness to brightness, while their triumphal hymn sings forever the infinite glory of God.

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Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

THE NATURAL LAW ON MARRIAGE.

The natural law is as old as mankind. The doctrine of natural law is as old as philosophy. But though the natural-law doctrine has almost of necessity its analogues in other systems of thought, such as the Hindu and Chinese, it reached full maturity in Western philosophy alone, and, significantly, among Christian thinkers.

Stated summarily, the doctrine of natural law was developed by the Greeks, who provided it with a fairly solid and broad foundation; it was universalized and popularized by Roman Stoics and jurists; it was deepened and completed by the Christian conceptions of a transcendent personal God and of the dignity and sacredness of the human person; and finally it was brought to synthetic perfection by St. Thomas Aquinas. Subjected thereafter to insidious assaults within the general stream of Scholasticism, it was ably defended, clarified and refined in the sixteenth and seventeenth centuries by such Late Scholastics as Vitoria, Suarez, Bellarmine, and Vasquez. Then, however, thanks to the great break in philosophical tradition which marked the age of Descartes, and to the contemporaneous rise to dominance of another " sensate " phase of Western culture, the traditional notion of natural law passed, as it were, into exile along with the *philosophia perennis*.

In its stead arose, beginning with Grotius or at least with Pufendorf, another concept of natural law which dominated the legal, social and political thinking of the seventeenth and eighteenth centuries. Although it played a very important cultural role in the so-called age of enlightenment, the new doctrine was

in reality a deformed, secularized, uprooted thing. It differed from the traditional one through its individualism, its emphasis upon individualistically conceived rights, its theory of a state of nature, its nominalist attitude, its doctrine of the autonomy of human reason, its consequent rationalism and deductionism coupled with contempt and disregard for experience and historical processes.[1]

The nineteenth century—with its idealism, romanticism, historicism and collectivism on the one hand, and with its positivism, empiricism, scientism, relativism, anti-intellectualism and agnosticism on the other—had, of course, little trouble in riddling and exploding this insubstantial natural law. Yet the scholars of the nineteenth century were guilty of two grievous blunders. Not only did they empty out the baby with the bath, but they fondly believed that they had once and for all discredited the natural-law doctrine and had consigned it to the same graveyard that contains the bones of such other outworn theories and superstitions as the Ptolemaic system, astrology and magic. As a matter of fact, they had either conducted funeral rites over an empty coffin or buried the wrong body.[2] Their successors in the twentieth century, however, are unwilling witnesses of the latest verification of the historical truth that, to paraphrase a celebrated dictum of Etienne Gilson,[3] *natural law*, like philosophy, *always buries its undertakers.* For the natural law is once again commanding the attention of serious thinkers.

Unlike its uprooted, fantastic namesake of the seventeenth and eighteenth centuries, the traditional natural-law doctrine rests upon and is interlocked with an epistemology, a view of man's nature, a metaphysics, a natural theology, an individual and social ethics which constitute integral parts of that accumulated fund of sure philosophical truths whose foremost exponents have been Aristotle and St. Thomas Aquinas. Specifically, it is based upon a moderate realism, upon the knowability of the essences or natures and essential relations of things. It presup-

[1] Cf. Heinrich Rommen, *Die Ewige Wiederkehr des Naturrechts* (Leipzig, 1936). This invaluable historical and philosophical study of the natural law is now in process of translation into English.

[2] See Thomas R. Hanley, O.S.B., "The Natural Law and Contemporary Legal and Political Philosophy," in *The National Benedictine Educational Association Bulletin*, Vol. XXI, No. 2 (December, 1938), pp. 89 f.

[3] *The Unity of Philosophical Experience* (New York, 1937), p. 306.

poses one and the same human nature among all men (as anthropology establishes), and a conception of man as first of all a *person*. Now a person, in the words of Dietrich von Hildebrand,

> is a being that possesses itself, that is not only connected with the world that surrounds us by a causal relation like nonpersonal beings but which has the capacity to have a clear consciousness of other beings, to participate "intentionally" (as the Scholastics put it) with their essence, to possess them by taking cognizance of them. A person has the capacity to give to all objects a rational answer; a person is a being as subject on one side with all the rest of being as object on the other; a creature that has free will, responsibility, conscience; a creature that can possess moral values, that can commit sin, and be endowed with virtue, as purity, humility, love and generosity; a creature that has the capacity to enter into communion with other persons by knowing and loving them.[4]

A person, moreover, is a spiritual being, directly created by God, an end in itself under God and not a mere means to anything whatsoever. By reason of its origin, nature and destiny, the human person is endowed with a dignity, sacredness and duty of self-development which both render it inviolable and confer upon it the right to whatever is required for its proper unfolding. This right, however, is limited intrinsically by the purpose for which it exsts and extrinsically by the equal rights of others and by the exigencies of the common good rightly understood.

Nevertheless, the notion of personality does not exhaust the concept of man, for he is at the same time an essentially social being. Sociality is a constituent element of his nature. He has dispositions, capacities, and needs that fit him for, and call for, communion with other persons, and he can attain perfection only in and through the community.[5] Society, a unity of order, exists to assist man to fulfill his duty, to attain his end. It can have no rights save in respect to this function. It is the human person that is truly the end, the center to which all else upon earth is ultimately ordered under God. Society is thus made for man, not man for society. It exists to aid men in developing themselves *in conformity with their nature*, and it must therefore respect this nature. All its rights, duties and authority

[4] "The World Crisis and Human Personality," in *Thought*, Vol. XVI, No. 62 (September, 1941), p. 459.

[5] Cf. *ibid.*, p. 461; Heinrich Rommen, *op. cit.*, pp. 244 ff.

emanate from this function and are likewise limited by the latter. But the relation " of person to society is a reciprocal one which leads to mutual perfection." [6] The immediate object of society, is the establishment, protection and promotion of the common good: the " organized body of social conditions with the help of which the human person can fulfill its natural and spiritual destiny " (delos). The common good is a good of *persons.*

The traditional natural-law doctrine further involves a metaphysics wherein being, truth and goodness are convertible; wherein essence is distinguished from existence; wherein the final cause is ultimately identical in finite beings with the form; wherein the unity of being, goodness and oughtness is founded upon teleology; wherein all reality is hierarchically ordered according to its degree of participation in the fullness of being. It imples a natural though analogical knowledge of God as first cause and last end of all things, as transcendent and yet immanent, as the Absolute and yet personal, whose Creative Wisdom and Will constitute the eternal law of the universe. It rests upon a moral philosophy which is but an extension of metaphysics, for which being and oughtness are ultimately one, which acknowledges duties toward God, toward one's fellow men, toward oneself, and whose standard of values is based upon man's nature, end and essential relationships. It presupposes the primacy of the intellect over the will both in God and in man, and, lastly, it involves a notion of law as the product primarily of reason, not of the will.

Such are the foundations and chief postulates of the natural law. They represent tested and unshakable truths that have been ultimately extracted by the power of the human mind from the data of sense knowledge by the greatest thinkers of all time. No conceivable advance in science can invalidate a single one of them. All other approaches to reality can but supplement them. Granted the existence of a thinker, the aptitude of the human mind to attain truth and the principle of contradiction—primary assumptions whose very denial constitutes an affirmation thereof,—these truths flow inexorably from critical common

[6] James Hoban, *The Thomistic Concept of Person and Some of Its Social Implications.* The Catholic University of America Philosophical Studies, Vol. 43 (Washington, D. C., 1939), p. 71.

sense and square with the latter at every point. It is indeed true that gifted thinkers, to say nothing of their numerous camp followers, have contradicted, continue to deny, and seemingly always will question some or all of these bases of the natural law. The history of philosophy is indeed littered with the wreckage of opposing systems, and the

> second-class sensory utilitarian science composed of empiricism, positivism, neo-positivism, pragmatism, criticism, agnosticism, skepticism, instrumentalism, and operationalism [7]

that today commonly passes for philosophy is even now piling up on the beach. Suffice it to repeat here what I have said elsewhere:

> The almost total rejection in modern times of Thomism and of the traditional notion of the natural moral law is an easily explainable historical and psychological phenomenon. And the general philosophical, moral and social bankruptcy of the Western world today affords an ever more impressive negative proof of the soundness of a body of thought that mankind can indeed ignore or reject, but only at its peril.[8]

As a foil to the foregoing conception of man, however, it is important briefly to notice what scientism and " philosophy " have made of man in these latter days.

> The current scientific conceptions of man exhibit him as a sort of " electron-proton complex "; " a combination of physico-chemical elements "; " an animal closely related to the ape or monkey "; " a reflex mechanism "; or " variety of stimulus-response relationship "; " a special adjustment mechanism "; a psychoanalytical libido; a predominantly subconscious or unconscious organism controlled mainly by alimentary and economic forces; or just a *homo faber*, manufacturing various tools and instruments. No doubt [continues Professor Sorokin] man is all of this. But does this exhaust his essential nature? Does it touch his most fundamental properties, which make him a unique creature? Most of the definitions masquerading as scientific rarely, if ever, even raise such questions. Some, indeed, go so far as to deprive man even of mind, or thought, of consciousness, of conscience, and of volition, reducing him to a purely behavioristic mechanism of unconditioned and conditioned reflexes . . . .

[7] P. A. Sorokin, *The Crisis of Our Age* (New York, 1941), p. 101.

[8] Jacques Leclerq, *Marriage and the Family. A Study in Social Philosophy*, trans. by Thomas R. Hanley, O.S.B., (2nd ed., New York, 1942), p. x.

We are so accustomed to such views that we often fail to see the utter depreciation of man and his culture implied in them. Instead of depicting man as a child of God, and a bearer of the highest values in this empirical world, and for this reason sacred, they strip him of anything divine and great and reduce him to a mere inorganic or organic complex . . . .

Like science, *contemporary philosophy* has also contributed its share to the degradation of man and his culture: first, in the form of the growth of mechanistic materialism for the last few centuries; second, in the debasement of the truth itself either to a mere matter of convenience Mach, Poincaré, Petzold, Richard Avenarius, K. Pearson, William James, John Dewey, and other representatives of positivism, neo-postivism, pragmatism, operatonalism, instrumentalism, logical positivism, and other similar philosophical movements), or to a mere fictional and arbitrary " convention " (the philosophies of *als ob* or " as if "); or to a mere " ideology," " derivation," or " rationalization " as a by-product of economic, sensual, or other drives and residues (Marxianism, Paretiansm, Freudianism); and third, in making the organs of the senses the main and often the only criterion of truth. Materialism identifies man and cultural values with matter; for this reason it cannot help stripping man and his values of any exceptional and unique position in the world. Truth reduced to a mere convenience or convention destroys itself. In the maze of contradictory conveniences and conventions, thousands of contradictory " truths " appear, each as valid as the others. For this reason the very difference between the true and the false disappears.

With the degradation of truth, man is debased from the sublime seeker after truth as an absolute value to that of the hypocrite who uses " truth " as a beautiful smoke screen for the justification of his impulses and lust, profit and greed.[9]

Verily, " whom the gods would destroy they first make mad! "

Man, like every other agent, acts for an end under the aspect of good. But as a rational, free, conscious, independent being, he does not act blindly. Through speculative reason he perceives (however dimly at times) the essences and natural appetencies of things, the objective order subsisting in reality, the relation of things and of their order to God's Wisdom and Will. Through practical reason he perceives that things tend naturally toward, and exist for, the full realization of their essences, their good; that the order of the universe is an order of ends culminating in God Himself; that he, as a free agent and part of the

[9] *Op. cit., pp.* 121 and 245 f.

order, ought to accept both his nature and this order and to strive to realize them; that therein consist his good, his perfection, his happiness. In other words, the order of being, which is an order of blind necessity for inanimate and irrational creatures, becomes for man an order of freedom, a moral order: what to his understanding is an order of being, to his will becomes an order of oughtness. The supreme principle of oughtness, considered absolutely, is: become (fully) your essential nature. For the rational, free nature of man this signifies: act in accordance with reason, bring your essential nature to perfection, fulfill the order of being before which you stand in freedom. That is to say, *man must become* (in fact, actually, fully, completely) *what he is* (in idea, potentially, initially, germinally). *Mustness* signifies *oughtness* in the case of man.[10]

Now, the order of all being has its principle in God: as order of essences in God's Essence, as created, existent order in God's Will. Furthermore, the essences of things as first creatively conceived by the Divine Intellect, are, once established, un-

[10] This is clearly and concisely explained by George H. Joyce, S.J.:

> The substances which compose the universe are directed in their activities by inherent forces. It is in virtue of such forces that the seed develops into a plant; that it draws its appropriate nourishment from the soil to the exclusion of its other constituents, and eventually reaches the maturity proper to its kind. And in a similar way each species of creature is provided with tendencies and inclinations which are the regulative principles of all its actions and carry it ultimately to its destined perfection. Everything possesses its connatural appetencies, by which it is guided towards the attainment of its own good and that of the species. These native tendencies are found in every member of the class, nor does it enter into our minds to look for an exception. They are the law of its being—essential elements in the nature which the Creator has assigned to it. We rightly speak of them as "natural laws."
>
> Man too is ruled by natural law, but in a different manner from the lower creation. For man is rational. And though he is equipped with appetencies appropriate to his species, the greater part of his activity is free, and subject to the effective control of the reason. In virtue of his intelligence man can see which actions will aid him to the attainment of the ends purposed by nature, and which violate the order of reason and are counter to nature's design, in other words, what is good and what is bad. Moreover, since his rational nature likewise lays on him the command to do the good and avoid the evil—fundamental principle of that moral life which is the prerogative of a free agent—natural law is for him, not an instinctive appetency impelling him to a prescribed mode of action, but a dictate of reason. It is law in the proper sense of the word. For law rightly so-called is a directive principle proper to rational natures as such. It has its source in reason, and is received by the intelligence. Only by analogy can the term be applied to the principles which govern the activity of the lower creation. These are indeed rational in their origin, for they are part of the plan by which divine Wisdom rules the universe. But in the creature they are blind forces or unreasoning instincts.

Christian Marriage, An Historical and Doctrinal Study (London and New York, 1933), pp. 2f.

changeable in themselves and in their relations. This order of the world, then, is the *eternal law:* the ordered purposiveness of things points to a Supreme Lawgiver. For " the eternal law is nothing else than the type of Divine Wisdom, as directing all actions and movements." [11] The natural law is thus the eternal law for free, rational beings: it is " the rational creature's participation of the eternal law." [12] Ontological law becomes moral law. Hence, the proximate rule of the natural moral law is the natural light of reason whereby man discerns what is good and to be done, and what is evil and to be avoided: it is the knowledge imparted to him by the Creator that he must observe the order that corresponds to his nature.

The supreme norm of the natural law may be variously but equivalently formulated: " Good is to be done and ensued, and evil is to be avoided;" [13] " Do good and avoid evil;" [14] " Observe the right order of rational nature as divinely sanctioned;" [15] " Realize your essential nature." [16] All who have the use of reason naturally and infallibly share this principle of practical reason, but the natural law itself is rather

> the sum total of things to be done and not to be done which follow from this principle in a *necessary* way and *by virtue of the fact that man is man,* regardless of all other considerations.[17]

The natural law is therefore no merely formal principle devoid of contents. It obtains definite material contents, the determination of what is good, from the rational, free, social nature of man adequately considered in its constitution, ends and essential relations. It includes all that is strictly required for the proper individual and social development of man, and thus it is not necessarily limited to a few more or less general precepts. We must study the individual and social nature of man with the aid

[11] St. Thomas, *Summa Theologica,* I-II, Q. 93, a. 1.

[12] *Ibid.,* I-II, Q. 94, a. 2.

[13] St. Thomas, *op. cit.,* I-II, Q. 94, a. 2.

[14] Victor Cathrein, S.J., *Philosophia Moralis* (17th ed., Freiburg i. B., 1935), p. 177.

[15] Theodorus Meyer, S.J., *Institutionis Juris Naturalis* (2 vols., 2nd ed., Freiburg i. B., 1906), I, p. 253.

[16] Heinrich Rommen, *op. cit.,* p. 189.

[17] Jacques Maritain, " The Natural Law," in *The Commonweal,* Vol. XXXVI, No. 4 (May 15, 1942), p. 84.

of all appropriate sciences; we must seek out the conditions of sane development of the individual and society; and we must accept all that nature imposes. The natural law is nothing more nor less than this.

It is necessary to point out that the term " natural law " (not to be confused with the physical, chemical and biological " laws of nature " to which man is but in part subject) is used in either a broad or narrow sense. Used in a broad sense, it denotes the entire natural moral law that governs all actions, individual or social, of man as man (*lex naturalis, loi naturelle, natuerliches Sittengesetz*). In its narrow and technical sense (*ius naturale, droit naturel, Naturrecht*), it is that part of this natural moral law which " applies to the regulation of social relationships " [18] and centers around justice. Here, however, we are concerned with the natural law in the broad sense.

All dictates of the natural law are founded, then, upon the first principle of practical reason, viz., do good and avoid evil, which, like that of speculative reason, is indemonstrable because self-evident. They are merely particular applications thereof to concrete conditions of individual and social existence and development. Some, indeed, flow so immediately from the supreme norm, and touch so closely the indispensable conditions of human existence, that, at least in the simplest cases, they too are self-evident and common to all peoples without exception. In general, the Decalogue belongs to this class. Other dictates constitute further, and sometimes very remote conclusions from the first principle and apply to complex situations. Here universal agreement ceases: individuals and whole peoples differ widely. Yet this is quite understandable, especially in view of the part played by passion, interest and selfish desires in shaping judgments of practical reason. In fact, so involved at times are the actual problems of human life that only a clear and firm grasp of first principles, a fine insight into the requirements of human development, total disinterestedness, wisdom, experience, and full acquaintance with all circumstances permit a correct judgment—even then, it must be candidly confessed, experts can disagree.

[18] Jacques Leclercq, *Le fondement du droit et de la société* (2nd ed., Namur—Louvain, 1933), p. 18.

An analogy may help to make this clear. Among the conditions of physical health, some are evident to all at first sight, whereas others become apparent only as a result of long scientific research and progress. It is obvious that man must eat to live, but the nutritive value of the different foods has become known only as a consequence of the most varied and prolonged observations and studies. The role of the lungs or of the digestive tube is quite apparent, but knowledge of certain internal secretions and of vitamins which influence health is of very recent acquisition. And we are still very far from knowing everything about the conditions of physical health, upon which, in addition, the mind exerts an influence. No wonder that doctors disagree! But the natural law deals with matters of greater complexity than does medicine, and the requirements of moral health are much less evident than those of physical health. Besides, mankind can and does grow in moral awareness. Some of the rules of natural law are indeed apparent at first sight. Others are less obvious, and some of its dictates are doubtless still unknown.[19]

Nevertheless, the natural law remains unchanged and unchanging—in spite of actual human limitations and weakness, faulty judgments, deeply rooted customs, and the whims and wishes of men.

> It has to do with man in his essential relations with other beings, and the essential relations that obtain between his faculties and their proper objects. Because the essences of things are not subject to change, the relations grounded upon them are likewise unchangeable.[20]

Yet, whatever be the difficulties in the way, man's individual and social development and happiness depend upon a constantly improved knowledge of the dictates of the natural law, upon conformity in all circumstances therewith, upon their progressive embodiment in the positive laws of society, upon an educational system that inculcates them, and upon the creation of an environment that facilitates their observance. As Jacques Leclercq remarks apropos of the " guardian virtue of the family ",

[19] Cf. *ibid.*, pp. 53 ff.

[20] Charles C. Miltner, C.S.C., *The Elements of Ethics* (2nd ed., New York, 1936) p. 46.

The moral law is nothing else than the whole body of principles which determine the conditions of man's development; or, in more scholastic language, it is the rule which fixes for man the conditions in which he will attain his end. If the development, the happiness, the good of man and the attaining of his end demand that man submit to the family order dominated by the rule of chastity, he must do so. If, then, but few men comply with the law of human development and happiness, few men will develop themselves, and few will be happy: that's all there is to it.[21]

The natural law is as inexorable as the law of gravitation, and no one has a right to exist in conditions that are fundamentally opposed to his very reason for existence.

Man's immediate raison d'etre is to dedicate himself, individually and collectively, to the work of human progress, material, intellectual and moral. To do this he must both put order into his own life—in the exercise of his faculties, in following his inclinations, in satisfying his appetites—and freely take his place in the universal order. Morality thus dominates the whole of life, because it is the fundamental rule of the harmonious development, of the perfection of the human being. From perfection *results* happiness, the conscious state of enjoyment of one who attains his perfection, realizes his end, possesses his good, and thereby renders glory to God. For the end of man is comprised in the three inseparable notions of glory of God, perfection of man and happiness of man: these are but different aspects of one and the same reality. Happiness, however, a general state of conscious well-being, is strictly proportioned to perfection, despite the almost universal tendency to seek it in partial elements of happiness, in pleasures; because it is a general state, too, it can coexist with suffering, an element of unhappiness. If, then, moral perfection is not to be found in this world, neither is perfect happiness. But a certain amount of perfection and a certain amount of happiness are attainable.[22] But since the moral law constitutes the main lines of proper human development, man's perfection and happiness consequently demand intelligent and unremitting effort to conform personal life and social institutions thereto—not indeed as to a mere ideal, but as to the indispensable prerequisite of individual and social development and happiness.

[21] *Marriage and the Family*, p. 116.

[22] Cf. Jacques Leclercq, *La vie en ordre* (Brussels, 1938), pp. 25-29, 134 ff.

Directly opposed to this natural-law doctrine stands the mores concept of morality, according to which right and wrong are based solely upon custom or convention. A false or inadequate philosophy and a largely superficial survey of the facts have led anthropologists, ethnologists, sociologists and moralists to teach that morals as such are conventional and differ from group to group. It is indeed true that countless perversions of the natural law have ever been enshrined in the customs of peoples and practiced in the best of faith. For the most part, however, such aberrations are readily explainable as mistaken " adjustments to environments," as erroneous applications of universally held principles, on the part of fallible and weak mankind, or they constitute what a society tolerates for fear of worse evils or for want of power to repress. Besides, our own society affords a great many examples of such deviations from the natural law. In fact, it not only condones, but actually regards as products and instruments of modern enlightenment and progress, such radically immoral practices as man-made divorce, contraception, eugenical sterilization, " therapeutic " abortion, artificial insemination as usually practiced, and numerous others in every department of life, individual and social, national and international.

> [But] all this proves nothing against the natural law, any more than a mistake in adding a column of figures proves anything against mathematics .... The law and knowledge of the law are two very different things .... And to know that there is a law is not necessarily to know what that law is .... Men know it with greater or less ease, and in different degree, and, here as elsewhere, they run the risk of error.[23]

Such facts would prove something only if, in a society addicted to practices rightly judged to be intrinsically wrong, men as a whole would continue to assimilate and to reproduce in their personal and social life an ever greater measure of all that is true, good, noble and beautiful. The fact of the matter, however, is that, whether among the primitives or in present-day Western civilization or in any intermediary stage of culture, such transgressions of the natural law are simply factors of arrested development or elements and symptoms of decay. Whether they occur in good faith or bad faith, they make of necessity sooner or

[23] Jacques Maritain, *loc. cit.*

late, unless repaired, for personal and social retrogression, insecurity and unhappiness—or, at the very least, they prevent the full attainment of that perfection and happiness of which man is capable and for which he exists. They necessarily thwart, in other words, human progress, the basic duty of mankind.

If the tests of an ethical system are the logical consequences to which it leads, a thoroughgoing rejection of the natural law is unthinkable and impossible: it would substitute human fancies and wishes for objective reality and would involve wholesale application of the principle that the end justifies the means, upon which no human order can be based. Nevertheless, man and society are exceedingly complex organisms. Numberless tangible and intangible factors operate as brakes to prevent violations of the natural law from producing *immediately* all the disastrous individual and social effects which one might be led to expect, and at times they even create the illusion of success.[24] Yet what happens in the long run when a culture and society not merely ignore, but on a large scale repudiate the natural law is portrayed in a detailed and graphic manner by Professor Sorokin in *The Crisis of Our Age*. A more impressive empirical or pragmatic confirmation of the absolute and universal validity of the natural law, as well as of the utter absurdity of the mores concept of morality, it would be impossible either to get or to give.

There remain a few loose ends to gather together. In the first place, the true nature of sin should now be clear. By disobeying the law of his nature, man offends God, the Author of this nature and of its law, whose Will is manifested therein. Actions opposed to the requirements of man's development are at the same time, therefore, sins against God. As St. Thomas puts it, "We do not wrong God unless we wrong our own good" [25]—the natural-law doctrine in a nutshell! Due, however, to invincible ignorance, an action may be objectively wrong, and yet subjectively right, and even meritorious in the sight of God. The ultimate, perfect sanction of the natural law is found only in the next life: possession of God, Absolute Goodness, for all eternity through knowledge and love, or separa-

[24] For a very able discussion of this delicate problem see Jacques Maritain, "The End of Machiavellianism," in *The Review of Politics*, Vol. 4, No. 1 (January, 1942), pp. 1-33.

[25] *Summa contra Gentiles*, Bk. III, Ch. 122.

tion from Him forever. Although human nature does not essentially change, the natural law is highly dynamic: man and society must develop and make progress. While it is not, as some neo-Kantians hold, " a natural law with a changing or progressive content," it is emphatically a " natural law with changing and progressive applications ". Circumstances introduce an element of relativism into the application of the natural law. Furthermore, there exists a great difference between the dictates of natural law (which are frequently general) and particular actions or institutions that are merely conformable to the natural law—a truth generally overlooked in the natural-law thinking of the seventeenth and eighteenth centuries. Sometimes, too, a thing is bad not because it hurts the individual at once, but because, through operation of the " wedge-principle ", it may eventually injure the social order by weakening fundamental ties and thus adversely affect the normal conditions of personal development. Society, however, has not infrequently to *tolerate* certain transgressions of the natural law lest even greater evils ensue.

The natural law is the true basis of the " natural rights " of the human person, anterior and superior to all positive law within their proper moral and social context. It is likewise the authentic foundation of social authority with its respective rights, duties and limits. The " victim-case " is an inevitable by-product of this doctrine of natural law, but there is no rational alternative: an individualistic sentimentalism merely aggravates the disorders and unhappiness which it seeks to remedy. Finally, the science of natural law will always remain a difficult one, for it is bound up with so many passions and interests, and it deals with matters of such complexity. Yet the conditions of man's moral health, arising from his nature, are realities that he disregards at the cost of individual and social disaster. If the science of natural law is difficult, it is nevertheless absolutely necessary. On it depends the development of mankind.[26]

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[26] Cf. Jacques Leclercq, *Le fondement du droit et de la société*, p. 55.

[The conclusion of this article will appear in the April number.]

THE ORGANIC WAY IN TEACHING RELIGION—I.

Whether the present world war is only another phase, as was its predecessor (1914-1918), of the inevitable upheaval of modern civilization remains to be seen. We do know that these successive conflicts demonstrate that there are beneath the surface of our times dynamically opposing forces, which, sooner or later, must come to a death struggle. That Armageddon will decide the victory of Neo-paganism or of Catholicism. Teachers of religion must be mindful of the fundamental causes of our present-day unrest and their remedies, so that they can inspire and prepare our Catholic youth to meet the issue competently.

We are familiar with the currently terrifying word—totalitarianism. All use it today to characterize that system of government which underlies the communist, the fascist, and the nazist states. In that conception, it stands for a vicious way of life in which the State arrogates absolute supremacy and demands of its citizens the total subservience of all their spiritual and physical powers. Our Holy Father, Pope Pius XII, referring to this attempt at total domination, in his 1942 Christmas Message, warned the whole world of its evil.

> There are those varous theories which, differing among themselves, and deriving from opposite ideologies, agree in considering the State, or a group which represents it, as an absolute and supreme entity, exempt from control and from critcism even when its theoretical and practical postulates result in, and offend by, their open denial of essential tenets of the human and Christian conscience.[1]

The antithesis of this modern totalitarianism is to be found in the perfect Christian way of life which was clearly enunciated by Jesus Christ almost two thousand years ago. "And thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength." This is the first commandment. And the second is like it, " Thou shalt love thy neighbor as thyself." [2]

This is the virtuous totalitarianism, which God alone, as Creator and Lord of all things, has the sole right to command. The happiness of every man, here and hereafter, is conditioned,

[1] Pope Pius XII, *The Holy Season of Christmas and Sorrowing Humanity.* (Radio, N.C.W.C. Dec. 24, 1942).

[2] Mark XII, 30-31.

by divine proclamation, upon living life on earth permeated with total love of God. "The Kingdom of heaven is like leaven," said Christ, "which a woman took and buried in three measures of flour, until all of it was leavened." [3] What are these "three measures of flour" but the body, soul, and heart of man! They form the "three dimensional" object of Christian education that must be leavened by the supernatural truth and grace of Christ.

1. Catholic Genesis and Growth of Organicism

The history of Catholc education reveals how the Church from the beginning trained her children in a total organic way of life, natural and supernatural. She taught always that the whole man, body, soul, and heart must be educated as a unit to serve God and to be of service to society. Her illustrious doctors, partcularly St. Augustine and St. Thomas, perfected the art and science of Christian education. By their adaptations of the best in Plato's idealism and Aristotle's realism, they united human knowledge with that of faith in a perfect synthesis. This synthesis, or as Cardinal Nicholas of Cusa called it [4] *coincidentia oppositorum,* gave to man a clear understanding of the harmony which really exists among the various contrarieties, or apparent contradictions, of life. It established the proper relationship between the Creator and the creature, between body and soul, between good and evil, between the Church and the State, between the individual and his neighbors. With this comprehensive view of all things, man was enabled to realize clearly the organic order in life and to play his cooperative part in it. The immortal thirteenth century poet, Dante Alighieri expressed this Catholic consciousness of the organic in his *The Divine Comedy.* [5]

> Among themselves all things
> Have order; and from hence the form, which makes
> The universe resemble God. In this
> The higher creatures see the printed steps
> Of that eternal worth, which is the end
> Whither the line is drawn. (Paradise, Canto 1.)

[3] Matthew XIII, 33.

[4] F. DeHovre-E. B. Jordan, *Catholicism in Education.*

[5] H. F. Cary, *The Divine Comedy.*

The schoolmen of the "*Ages of faith*" taught and trained their pupils to centralize this organicism in the Person of the God-man, Jesus Christ, the Central Figure of all history. They knew that without Him there could be no synthesis or unity, for He Himself had declared: "I am the way, and the truth, and the life." [6] Fra Jacopone Da Todi, the Franciscan troubadour of the Middle Ages, mirrored this truth so characteristic of his time, in his poem *The Highest Wisdom.*[7]

Wisdom 'tis and Courtesy,
Crazed for Jesus Christ to be.
No such learning can be found
In Paris, nor the world around;
In this folly to abound
Is the best philosophy.
Who by Christ is all possessed,
Seems afflicted and distressed,
Yet is Master of the best
In Science and Theology.

No other period of history has produced, as did the centuries of scholasticism, so many great saints, great minds, great leaders, great works of art, and such great progress in the highest culture. Society at that time did not reach the utopia of perfection, but it was the most perfect form of society that this world has known. In spite of its evils, however, its men and women gave to their God the highest tribute of mankind and bequeathed to their fellowmen of posterity the noblest products of body, soul and heart. They proved conclusively that man can preserve his individual liberty and at the same time incorporate his activities, natural and supernatural, for the common good.

2. Protestant Disruption of Organicism

The world knows today more definitely than before what led to the bleak sundown of those golden days of Christian culture. The natural perversities of men, predominantly the lust for possessions and power, which had been quite suppressed, became crystalized in the Protestant Reformation. Like a smouldering volcano, its tremors had been felt long before its eruption. Within a short time, it disrupted the unity of men and nations,

[6] John, XIV, 6.

[7] T. Walsh. *The Catholic Anthology.* Translat. by Mrs. T. Beck.

destroyed the organic order in society, and tore the individual from his anchorage in Christ leaving him the prey of statism and a false and despairing intellectualism. As a consequence, the individual became his own untrained interpreter of life, natural and supernatural. His new license gained for him a succession of errors. Finally, shorn of the last vestiges of a conscious personal dignity and bereft of the Christian compass of life, he abandoned himself, like the Prodigal Son seeking sustenance among the swine, to the theory that after all he belonged to nothing higher than the family of apes.

The people of the past century and the present have been bewildered with all this retrogression, skepticism, and chaos in thought, education, economics, politics and general society. This is not to deny that there has been some progress in those different fields, especially in psychology and in science. But for the most part, this advance was disjointed and did not contribute to the organic unity of men in ideals or accomplishments. Besides, popular false theorizers usurped the newly acquired bits of knowledge for their liberalistic, mechanistic, and materialistic ideologies. The one saving and evident feature which underlies this chaotic condition is the common consciousness of the need of some sort of total unity in life.

Extreme idealism has spent its force. But extreme realism, apparently, is now making its last stand in the socialistic ideas of total unity embodied in communism, fascism, and nazism. At this moment it is not a question of the individual, but of the mass of common people herding together, hungering after unifying ideals, and seeking a leadership.

> The present disorder expresses itself in mass-movements. . . . It is the mass that is recognized as the master whose will must ultimately prevail. . . . Consequently the question of the future is: What will be the ideology of the mass which will determine the ends for which it will use its power.[8]

Recently, the eminent psychoanalyst, Rudolf Allers, wrote an inspiring article on this very problem.

> Times of emergency call for leaders. The multitudes get confused by contradictory statements. They do not know what to believe and what not to believe. They long for someone to tell them what to do

[8] T. F. Woodlock, *The Catholic Pattern*, pp. 107-8.

and what to think. . . . It is not to be doubted that the principles of the Catholic philosophy of education, if correctly interpreted, offer the best opportunities in this direction. . . . Catholic faith, if one may for a moment look at it from a merely psychological viewpoint, has achieved the equilibrium which man so much needs and so seldom attains.[9]

3. The Revival of Organicism

We teachers of Religion are in a key position to provide this leadership and to leaven the mass with the truths of the Catholic synthesis of life. Our pupils are the men of tomorrow. As demonstrated in the Catholic ages of the past, so now, religious education offers the only true foundation and center of all the concentric forces in the hierarchy of worthwhile human activities. Pope Pius XI emphasized this thought in the very beginning of his famous encyclical.[10]

> Since educaton consists essentially in preparing man for what he must be and for what he must do here below, in order to attain the sublime end for which he was created, it is clear that there can be no true education which is not wholly directed to man's last end,. . . There can be no ideally perfect education which is not Christian education.

But it is not enough for us to have in mind merely the Catholic pattern of life. We must convey it completely to our learners. To do this it is indispensable to proceed in an organic way. That is, we must direct our instruction to the needs of the body, soul and heart of our students, as well as correlating the divine truths to the other branches of knowledge and life experiences. The importance of this organic system of training, in accordance with the necessities of our day, and the nature of Catholic truth, is eloquently stressed in the 1942 Christmas Message of Our Holy Father.

This is the aim, clearly and definitely, of the present revival of the traditional Catholic catechesis. We owe its inspiration and scientific development principally to the Holy Pontiffs, to Bishop Felix Dupanloup, Otto Willmann, Bishop John L. Spalding, and the non-Catholic Friedrich W. Foerster, and to the host of expert catechists who have applied the teachings of those far-sighted scholars of the past one hundred years.

[9] R. Allers, *Eccl. Rev.* CVII, Dec. 1942, 402, 409.

[10] Pope Pius XI, *Encyclical on Christian Education of Youth.*

4. Organicism Requires An "All-Out-Effort"

All of us, however, still have much to learn in adapting our viewpoint and our methods of teaching along the lines of organicism. We are not as yet sufficiently far removed from the influences of the one-sided extremes of the popular systems of education which still flourish. It is not so long ago that we were inclined to be emphatically apologetic in our presentation of doctrine, relying on an exposition to beget a reality of goodness in our pupils. Commonly in those days, the cold, starkly analytical, text of the Baltimore Catechism was first of all given to the learners to commit to memory. Then, an artificial attempt was made to synthesize, by correlation with Bible History and Church History, all the abstract and partial units of truth which were not yet understood nor assimilated by the pupils. It was only natural that religion became for them a super-imposition on life and not what it ought to be, the well-spring of all activity. Aside from the grace of God, the good Catholic home-life of those days was the one factor which saved that situation from complete failure.

In the light, or " darkness " if you will, of our present conditions, Catholic and non-Catholic, the organic system of teaching is our only hope. It is the only medium through which we can restore the world to a totality of love and service in Christ. Just as in the war that is now being waged, it is a recognized fact, on both sides, that only by a sustained total effort in the use of all resources can victory be expected. So also in this matter of religion teaching, good intentions, good text books, charts, pictures and methods will not suffice. Nothing short of a totality of effort, unified and spiritualized, can obtain a truly effective organicism.

An eloquent demonstration of the organic method of teaching is supplied by children themselves, if they are carefully observed when engaged in putting together a jig-saw puzzle. First of all, they study the picture on the box. It must be a true to life image, even if over-drawn. Notice the attention, and the zest that they give to the work right from the start. They begin to assemble the various parts according to some outstanding color scheme or line. When a difficult situation is reached, they have recourse to the total picture on the cover, keeping in mind the " synthesis " toward which they are working with so many

" analytical " parts. With each successful assemblage of pieces their faces beam with satisfaction and joy.

To activate the children with the same interest and happiness in learning religion, we must keep the separate units of instruction focalized, or in perspective, to the organic whole of truth, before, during, and after presentation. Our holy mother the Church does this most effectively in her liturgy. For instance, she strictly prohibits the display of the image of the Sacred Heart alone, or apart from the figure of Christ, in the church.[12]

From time to time every teacher should check on the effectiveness of his or her work, in respect to this organic training of the learners. This can be done by careful observation of their behavior, and by placing the children in real life situations—involving no immediate temptation to sin. Here is one test which I have found quite dependable. Give a child a supply of Christmas or Easter cards that you received. (No doubt you got pagan ones also in the mail, as I did). Ask the boy or girl to pick out the ones which he or she, as a Catholic, would mail to friends. As a rule, the well-trained Catholic child, eight years or older, will select the religious ones. The pupil who has received an organic presentation of religion will more likely interpret life experiences in a religious way. A Sister recently overheard in our school-yard two of our small boys disputing as to which one of two dogs, a strange canine or my dog Terry, would win a fight. The argument ended when one of the boys shouted: " Terry can lick him, because he's blessed by the priest."

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[This is the first of two articles. The second will appear in the April number.]

LITURGICAL NOTES ON THE LENTEN MASSES.

It is surprising that in these days of a great liturgical movement both among the priests and the laity one hears relatively few sermons explaining the liturgy of the Lenten Masses. The majority of sermons appear to be restricted to a half a dozen subjects which the long-suffering laity know by heart: the temptation of Christ in the desert; relapse into sin—" and the last state

[12] Wuest-Mullaney, *Matters Liturgical*, p. 39.

of that man is worse than the first "; Laetare Sunday—" rejoice because Lent is half over!!! "—and so on. This is unfortunate, as the Lenten liturgy is replete with instruction and interest.

Those who are genuinely interested in promoting the liturgical movement among the laity have, during this holy season, an exceptional opportunity. First of all, the daily liturgy is remarkably interesting and instructive; and secondly, by reason of their Lenten practices, the faithful are in a receptive mood for such instruction. The following notes, which make no pretense at being comprehensive, are intended merely to suggest a few ideas to the busy priest who has not the leisure to delve deeply into this absorbing subject.

One cannot understand the Lenten Masses—particularly those of the Sundays—without some knowledge of the genesis of Lent. The assertion we find in countless writers that Lent was instituted by the Apostles themselves, must be received with great caution. Research fails to reveal evidence of a forty days' preparation for Easter existing before the fourth century. Duchesne says it is certain that in the time of Irenaeus (end of 2nd century) the fast before Easter was for a very short period: " some fasted only a day, others for two days, and others again for a number of days ". Tertullian apparently did not know of any Lenten fast except from Good Friday until Easter morn. It was the Council of Nicaea in 325 which definitely fixed the duration at forty days.

What was its original purpose? Many, influenced by the widely-read *Movable Feasts* of Butler, would answer with him that it is to set before us the passion and death of Christ. But this is not true. There is no reference in the liturgy to the passion and death of Christ throughout all Lent until we reach Passion Sunday. On that day, the Epistle speaks of the efficacy of the Blood of Christ; but there is no other reference until Palm Sunday. The Church had something else in mind. She considered Easter as the greatest, the most glorious, and the most joyful feast of the whole year. St. Leo I declares that even Christmas is merely a preparation for Easter. It is in truth the very center of the ecclesiastical year. It is also the oldest feast of the Church, for our Sundays receive their importance because they are commemorative of the Resurrection. For the early Christians, this feast was not merely the triumph of Christ over death;

it was also all that that triumph represented—the truth of Christ's assertions and the pledge of our own resurrection and incorporation with Christ. Hence, we see a very significant difference between the attitude of the primitive Church and that of modern Christians. Then, the attitude was: " Easter—the most glorious feast of the year, the symbol of our own resurrection—is approaching! Let us prepare for it by prayer and fasting." Today, the average Christian might describe this season in these terms: " Lent is at hand—a period of forty days' penance. Fortunately, it will end on Easter!" In the early Church, the emphasis was laid on Easter; today, it is laid on Lent.

Having so exalted an idea of Easter and receiving most of its new members from among adults, it was inevitable that the primitive Church should set as the date for the baptism of these adults—their resurrection from unbelief and sin—the days of Christ's triumph. The catechumens were of two classes: *listeners,* who were partially instructed but might not wish to take further steps for a number of years; and *competents,* who were preparing to receive baptism as soon as possible. The time of their preparation varied. At one time, it was two years; then the Council of Agde (506) permitted baptism after eight months' preparation; finally, it was reduced to forty days. When the immediate preparation of the *competents* consisting of instruction, fasting, and prayer, was limited to forty days, Quadragesima or Lent was born.

There was another practice in the Church which was destined in time to become blended with this forty-day preparation of catechumens. Sinners, who had been excluded from the society of the faithful, could regain admission only through rigorous penance. In the fourth and fifth centuries, the penitent had to undergo prolonged penance to obtain his " second baptism " or the " laborious baptism ", as the sacrament of penance was sometimes called. Again, the obviously suitable time for their reconciliation was Easter. So Maundy Thursday was set as the day for this purpose. When the long penances of earlier times were shortened and finally became fixed at forty days, the quadragesima of the penitents and that of the catechumens being now concurrent were blended into one.

There was a third element which entered into the formation of our Lenten liturgy. When the public penitents approached the

bishop to receive sackcloth and ashes at the beginning of Lent, many of the faithful from devotion also approached the bishop and received ashes as a token of penance. This voluntary act on the part of the faithful gradually spread until it became universal in the Church. In the course of centuries, the custom of reserving adults until Easter for baptism fell into disuse; public penance ceased to be practiced in the Church; so that finally Lent became merely the time of special mortification on the part of the faithful in general.

A fourth element in this liturgical growth should not be overlooked. In the East, particularly in the Holy Land, the liturgy was closely connected with *places*, for example, the grotto of the Holy Sepulchre, Mount Calvary, etc. This idea spread to Rome where " stational " churches were designated for liturgical functions. Very often—though apparently not always—the choice of a church affected the liturgy in as much as references to this " stational " church would appear in the Mass. A striking example of this influence may be seen in the Fourth Sunday of Lent, when the " station " is at the Church of the Holy Cross of Jerusalem. For the Roman, the Sessorian basilica of the Holy Cross represents Jerusalem; and the Mass of that Sunday mentions Jerusalem no less than half a dozen times! On the other hand, there will be found days when there is no allusion to the stational church.

All these factors have served to complicate the Lenten Masses, particularly the Sunday Masses. Many of the original elements have disappeared, leaving only traces here and there which are now meaningless unless we know the history of their origin. New elements have been added, such as references to the local, stational churches of Rome; and to top it all, there were drastic revisions even before Gregory the Great, which tend to interrupt the ancient plan of the liturgy. Therefore, we must not expect to find in the missal a regular, scholastic, development of some thought; though oddly enough, in the ferial Masses of each week, there is an easily recognizable plan followed. But the Sunday Masses, as Father Thurston remarks, " belong to a different system, a different stratum, so to speak, in the evolution of the liturgy ". Some Masses, it is true, are excellent compositions as regards unity of thought; the Mass of Ash Wednesday, is a good example of this. Other Masses have been so arranged that

it is not now possible to arrange all their variable parts (Introit, Collect, etc.), into one connected whole, without having recourse to far-fetched interpretations. Because of these difficulties, a few, brief remarks about each Sunday may be helpful.

First Sunday: *Invocabit me.* After the appeal of Ash Wednesday and the three following days to penance, we would naturally expect for this day either an analogous subject or some new phase of penance. Instead, the Mass serenely develops the same thought as Ash Wednesday—penance with stress on confidence in God—just as if there had been no preceding penitential days! The explanation is that when the Mass for the first Sunday in Lent was written, this day was the beginning of Lent. We discover proof of this in the Secret of the Mass: "We solemnly offer up this sacrifice of the beginning of Lent." Even Gregory the Great refers to this Sunday as the beginning of Lent. While it was forty days from Easter, it did not represent the beginning of a forty-day fast; because Sundays were never fast-days. Accordingly, at the end of the seventh or the beginning of the eighth century, Ash Wednesday and the three following days were added to make up the forty days. At this period, the Lenten fast was really a severe one, and for that reason, the Church apparently felt that a further appeal for penance would not be wasted; hence she retained this ancient Mass unchanged.

Second Sunday: *Reminiscere.* The text of this Mass is not as old as that of the other Sundays of Lent. Formerly, there was no stational Mass on this day, the previous day being an Ember day. Saturday night, the faithful after fasting all day had devoted themselves to prayer, the singing of psalms, and listening to the twelve lessons from Scripture. These lengthy ceremonies had not ended until early Sunday morn when Mass was said. Then the faithful went home for much-needed food and sleep. When this Mass was advanced to Saturday morning, a new Mass had to be composed for Sunday. Most of it was borrowed: the Introit, Gradual, Offertory, and Communion, were taken from the previous Wednesday; the present Gospel from the preceding Saturday; the Secret from the fourth Sunday of Advent; and the Post-communion from Sexagesima Sunday. We said: the *present* Gospel. Originally, the Gospel used for this Sunday was that of the Canaanite woman pleading for the cure of her daughter; while in the ancient Lateran missal we find the Gospel

of the leper: " Lord, if thou wilt, thou canst make me clean ". Both of these Gospels were more in harmony with the rest of the Mass than the present one. The present Gospel owes its introduction to the great devotion to the Transfiguration which sprang up after Calixtus III, in 1457, had instituted a special festival in its honor.

According to Durandus, the first Sunday is a call to Christian soldiers to fight their spiritual enemies. But as soldiers are not willing to fight unless something worth-while is to be gained, the liturgy sets before us the reward of fighting the battle of life—the Beatific Vision.

Third Sunday: *Oculi mei.* The stational church is St. Lawrence outside the Walls. For this reason, Schuster interprets the Mass as referring to that famous martyr; thus, the words of the Introit, " My eyes are ever towards the Lord " etc., he places in the mouth of St. Lawrence. The frequent reference in this Mass to light, he explains thus: " whilst the intrepid martyr was enveloped by the red glare of the fire, another light from on high filled his soul ". This interpretation appears to be carrying a little too far the idea of the stational church influencing the liturgy. There is another and a more natural explanation.

In the early Church, today was called Scrutiny Sunday, because with the beginning of the third week of Lent there were held scrutinies or examinations of the catechumens. This was done not merely to test the preparation of the catechumens but also to present them to the faithful who might protest against any unworthy candidates. In the Greek Liturgy, Baptism is called illumination or light; to be baptised is to be illumined (Nilles S.J., *Kalendarium Manuale,* I, 57). The connection between the sacrament of illumination which the catechumens will soon receive and the repeated references to light in the Mass *pro scrutinio,* is obvious.

Fourth Sunday: *Laetare.* It is often said that this unexpected joy in the Lenten liturgy is due to the fact that Lent is half over. We fail to find in the Mass itself any justification of such an interpretation. Indeed, the Collect expressly reminds us, in our penances, that " we justly suffer for our deeds! " There is another explanation which is not so obvious but is more likely. In the Gelasian Sacramentary, this Sunday like the last is entitled: *Pro Scrutinio.* Therefore, we have another Mass for the

catechumens. In a few short weeks, a number of children will be born to the Church and upon them our Holy Mother, the Church will heap her blessings. During the swiftly approaching Easter vigil, she will confer upon these catechumens, not one but three sacraments—baptism, confirmation, and Holy Eucharist! The Church, like any true Mother, cannot restrain her great joy and so she bids her catechumens to rejoice at the very thought of these treasures!

Passion Sunday: *Judica me*... Passiontide is so-called because it is the immediate preparation for Holy Week. A marked change is noticed in the liturgy. Hitherto, the Introit, Gradual, etc., were the voice of the faithful; now they become the voice of the Saviour. The leading theme henceforth is the thought of the Just One, surrounded by His enemies.

Palm Sunday: *Domine ne longe.* In the Mass, there is not one allusion either to palms or to our Lord's entry into Jerusalem. Rome borrowed this ceremony from Jerusalem, where the palm procession was in existence even in the fourth century. The ancient Latin liturgical books make no mention of it, as it was not introduced (at least in Rome) until the eighth or ninth century. Then it became customary for the clergy and people to assemble at some station (generally a church) several miles distant from the Cathedral; the celebrant would bless the palm and distribute it. The people carrying the palm would return singing to the cathedral for the Mass.

The procession ended, the liturgy abruptly changes its mood and we are at once introduced to the drama of the cross. It should be remarked however, that despite its sadness, the liturgy maintains an unmistakable note of triumph. The Collect prays that we may " be made partakers of Christ's resurrection "; the Epistle triumphantly declares that God has exalted Christ and " given Him a Name which is above all names "; the Gradual speaks of Christ being received to glory by the Father; and even the mournful Tract ends with the assurance of victory! As a matter of fact, the liturgy of the whole week, even that of Good Friday, conveys the same impression. It seems to treat the Passion and Death of Christ almost in a detached way, as if it was deliberately guarding against superficial emotionalism. Many liturgists have commented on this restrained attitude of the liturgy towards the sufferings of the Saviour. It would appear

that the purpose of the liturgy is rather to make us understand the meaning of Christ's sufferings rather than merely feel a transient emotion.

The liturgy of the last two days of Lent becomes more intelligible if we bear in mind that the time for holding these services has been advanced. Thus, the Good Friday service now held in the morning appears to have been held in the morning only in the principal church of the city. In the afternoon, the clergy having returned to their own parish churches, at the ninth hour chanted the Passion and the *orationes;* after this, the adoration of the Cross took place, and service ended with all receiving Holy Communion.

The " ninth hour " does not necessarily mean three o'clock. The Romans divided the day into four parts, each part consisting of three hours; and the whole quarter was named after its last hour. Thus, the " ninth hour " could mean 3 o'clock or—and this was more frequently its meaning—any time from 12 o'clock noon to 3 o'clock. Nowhere in the liturgy do we find that exaggerated importance attached to 3 o'clock sharp that is so characteristic of popular devotion today. In the liturgy, it is the day that is important, not the hour.

Originally, there was no service on Holy Saturday. The churches were bare and empty. The present service was used on the Easter vigil. Late Saturday night, the faithful would gather and spend the night in the prolonged ceremonies of the baptism, confirmation, and Communion of the catechumens. All this occupied a long time; and when the rites were terminated by the vigil Mass, the dawn of Easter morn was at hand.

In view of the widespread interest in the liturgy that is being manifested today, let us hope that one day the Church will restore this splendid vigil-service to its rightful place and thereby re-invest it with meaning. Christmas still enjoys its vigil in the midnight Mass. If the lesser feast has this privilege, surely the greater feast should have the same privilege. Saturday then would become what it anciently was and should be—an aliturgical day. Then, and then only, would the vigil liturgy recover much of its ancient meaning and be re-clothed with much of its pristine splendor.

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FACULTIES FOR ENROLLING IN THE FIVE SCAPULARS SEPARATELY.

Qu. Among the Quinquennial Faculties ordinarily granted to our American Bishops is the following: "To bless and impose the five Scapulars under one formula, with the power of subdelegation." Can a priest who has been privileged by his Bishop with this subdelegation thereby enroll also in each of the five Scapulars individually? (The Faculties are listed in the 1939 edition of Sabetti-Barrett, p. vii.)

Resp. The faculty obtained from the Holy See to bless and impose the five Scapulars under one formula always presupposes that the faculties to bless and impose individually each of the five Scapulars has already been obtained (Rescript. auth. 680, ad I). Of course, when the concession expressly states that both faculties (viz., to bless and impose the five Scapulars singly and cumulatively) are granted, there is no question. This is the case with the faculties once given by the Congregation for the Propagation of the Faith: "To bless and impose the five Scapulars and to use, in regard to four of them, one formula". But it is not our case. Hence a priest has not, in virtue of the ordinary quinquennial faculties, the power to bless and impose the Scapulars singly—or even together, until he has first received the power to bless them singly. This answer is further confirmed by the fact that the power of the Bishop, granted to him by Canon 349, § 1, 5°, to bless and impose the five Scapulars is one that can not be communicated habitually to others (*AAS*, XVIII, 500). The fact that the cited Canon gives these essential faculties to the Bishops also explains why the quinquennial faculties mention merely the further privilege of "blessing and imposing under one formula". Any question, finally, that might be brought forward because of the second Scapular faculties listed in the quinquennial schedule has its answer in the explanation that these second faculties seem to regard only the circumstances in which the faculty already granted may be used. Thus, one enjoying these second faculties is not restricted by the usual conditions of seeking the permission of the interested Ordinaries or religious Congregations, nor, in the certain instances mentioned, of inscribing the names.

Ecclesiastical Library Table

RECENT THEOLOGY.

The nature and the extent of the co-operation which may lawfully be exercised by Catholics in their associations with persons of other religious denominations form the subject of some interesting discussions in the clerical and ecclesiastical periodicals published in England, where the question is very practical at the present day. Writing in the *Clergy Review* for May, Canon E. J. Mahoney points out that although the co-operation recommended by the Holy See in *Sertum Laetitiae* and the fifth " peace point ", as well as in the papal allocution of Christmas Eve, 1941, is limited to social reconstruction, there is no absolute reason why the scope of our collaboration with non-Catholics should not be extended beyond what the Holy See has indicated. However, he continues, attempts at collaboration even in matters contained in the natural law may lead to misunderstandings and difficulties, and so one is forced to admire the prudence and discretion of the Holy See in limiting the plea for co-operation to social reconstruction.

Canon Mahoney notes that in the Encyclical *Mit Brennender Sorge* Pope Pius XI asserts that " the believer has an inalienable right to profess his faith and put it into practice in the manner suited to him. Laws that suppress or make this profession more difficult contradict the natural law ". Two interpretations of this statement are possible, depending on the sense ascribed to the word " believer ". It could mean that, in some sense or other, everyone has the inalienable right to profess and to propagate his religion, even though it be false, or it could mean that Catholics as believers of the true religion, have the right, independently of human legislation, to practice and to spread their religious tenets. Canon Mahoney prefers the latter interpretation, but he also claims that the papal allocution of Christmas Eve, 1941, refers to " faith " and " believer " in the widest possible sense of these words.

An evidence of the liberalism of which co-operation can be the occasion, if due precautions are not taken, is the fact, attested by Canon Mahoney, that there is a distinct feeling in some quarters that joining publicly in prayer with Protestants, under the leadership of a Protestant minister, is not forbidden, provided it is done in moderation. Of course, the Canon himself is absolutely opposed to such formal *communicatio in sacris*.

In the June *Clergy Review* Father Maurice Bévenot, S.J., takes exception to the statement of Dr. Butterfield presented in the April number (ECCLESIASTICAL REVIEW, August, 1942, p. 145), to the effect that " we cannot work with our non-Catholic brethren on the ground that we are both Christians or that we believe the same things. We have no common Christian ground ". Father Bévenot believes that we can have a common Christian basis of co-operation with non-Catholics, since they can have the true faith motivated by the authority of God, and thus can accept in common with us some revealed doctrines. To the objection that the Encyclical *Mortalium Animos* is opposed to this idea, Father Bévenot replies that this papal pronouncement does not touch the question. It merely condemns Catholic co-operation in the effort to form a federation of the different denominations, because this would be an implicit denial of the perennial unity of the Church and would give to many articles of the faith a purely optional character. If we speak of a common Christian basis, he continues, it does not necessarily imply that in all things that deserve the name of Christian we are at one with non-Catholics, for when two parties who are normally opposed agree to co-operate on a common basis, no one imagines that all their differences have been resolved. Father Bévenot quotes in support of his view that words of the Encyclical, mentioning " that universal love which is the compendium and most general expression of the Christian ideal, and which therefore may serve as a common ground also for those who have not the blessing of sharing the same faith with us ".

In *The Month* for July-August Father Bévenot amplifies his ideas. He contends that Christians of all denominations can cooperate toward the realization of moral good and the preservation of basic rights on the grounds of three doctrines believed by all—the existence of God, the recognition of Christ (at least as a legate of God) and the Bible. It is true, many Protestants do

not agree with us as to the precise significance of these truths, yet, he claims, these doctrines do furnish a common Christian basis of co-operation—as far as it goes, a clearly defined basis. Father Bévenot furnishes some information on a point that has been the object of considerable discussion in our country—the scope of the Sword of the Spirit movement. He asserts that questions of religious belief and worship and Church organization are explicitly placed outside of the joint action it promotes between Catholics and non-Catholics.

Canon Mahoney writes again in the *Clergy Review* for July, contending that at least for the time being co-operation between ourselves and non-Catholics is to be restricted to the truths of the natural law. It may well happen, he says, after a period of successful co-operation within the sphere of the natural law, that the way will be paved for some measure of agreement on objects specifically Christian, though there are imposing difficulties in the way. To the question: " Why be so suspicious of colaborating with non-Catholics for purposes other than those contained within the natural law? " he replies: " The reason is that it would tend towards fundamentalism in practice. We have to remember that we are dealing with a popular movement, not with the discussions of theologians whose minds are trained to distinctions and sub-distinctions. The average lay person would conclude that if there is a measure of agreement, it demonstrates that these beliefs must be either more true or more fundamental than the rest, and that all who accept them can therefore unite as one body on the basis of these beliefs alone. There is objective equality in co-operating with non-Catholics for a recognition of the natural law, since this common ground is approachable by the light of unaided reason. To go beyond these limits into the realm of faith, as Dr. McReavy very clearly shows in his contribution to the *Tablet,* May 23, 1942, can only be justified, if at all, by stressing the subjective duty of non-Catholics to follow a conscience which is invincibly erroneous. Even so, a Catholic must hold that the Church alone possesses the right to speak for Christ, and the question then arises whether non-Catholics can reasonably be expected to collaborate for religious purposes with those who make such an exclusive claim ".

An interesting historical account of a problem somewhat akin to that which is being discussed today is treated by H. Chadwick in the September-October issue of *The Month,* under the heading " Crypto-Catholicism, English and Scottish ". In the early part of the seventeenth century, it was fairly common in Scotland for Catholics in compliance with the civil law to attend Protestant services from time to time, without taking active part in the worship. This custom received the approval of some of the priests working in that land. They adduced in their defence an opinion of the Jesuit theologian, Azor, to the effect that Catholics, forced to choose between the confiscation of their goods and attendance at non-Catholic religious worship, may lawfully elect the latter course, provided they make a sufficient protestation that they are doing so only out of deference to the sovereign's command. In England a stricter view was followed, and Catholics who adopted this practice were generally excluded from the sacraments of their Church—indeed, were often regarded as schismatics, requiring a special reconciliation before being admitted to the sacraments. One of these " crypto-Catholics ", the author asserts, was Queen Anne, the consort of James I of England.

Under the title "Are the Five Ways Convincing? " the Rev. W. F. Park, D.D., in the *Clergy Review* for June gives his views on a problem presented in the *Catholic Gazette* recently with reference to the probative value of the five arguments given by St. Thomas for the existence of God (*Summa,* P. I, Q. II, a. 3). Dr. Park agrees that many persons are not *de facto* convinced by purely metaphysical arguments, and admits that often the proofs which people actually accept do not seem to be reduced to any of these five classical proofs. Moreover, he complains of professors and apologists who insist on the easiness of these scientific proofs. At the same time he upholds the objective cogency of the five proofs, and claims that there is among men an instinctive and spontaneous way of reasoning to God's existence which is really identical with the formal reasoning process of St. Thomas, though at first sight it is not recognized as such. Thus, he finds the argument from contingent to necessary being formulated in this manner in the mind of an ordinary man: " The fleeting nature of things, the oscillating tide of fortune, the loss of friends, in short, the contingency of the world about him make a

profound impression on his mind. It all seems so meaningless, so despairingly unintelligible, unless he admits at the same time something which never changes, something which not only abides through it all but somehow embraces it all. Only then does the world take on any pattern ".

A solid and lucid article entitled " The Revival of a Doctrine " by the Rev. T. Finan, C.S.Sp., appears in the *Clergy Review* for November. It is an exposition of the doctrine of the Mystical Body, which the author asserts is the truth especially meant for the men and women of our time, and which should be the object of our constant preaching. He finds fault with those who declare that a doctrine so abstruse cannot be preached with any hope of fruit. His answer is that what St. Paul could teach to men but recently converted to Christianity can certainly be taught where the faith has flourished for centuries. It would have been well if Father Finan had indicated more clearly his precise concept of the Mystical Body—whether he is taking this term as co-extensive with the visible Church, or in a broader sense as embracing all who are united to Christ by the bond of sanctifying grace.

An article on the part taken by the Blessed Virgin in the work of man's redemption, from the pen of Canon George Smith, appears in the May issue of the *Clergy Review* under the title " Redemption and Co-Redemption ". He holds that our Lady did not have a part in the Redemption *in actu primo*—the redemptive act. For, he says, that a human being who is herself redeemed should have an immediate part, however subordinate, in the very Act to which she owes her own redemption is an extraordinary thing—if it is not, as many theologians hold, quite impossible. Mary does indeed acquire merits for all mankind, but only in the sense that she moves God to apply the merits already gained by her Son to the souls of men. Christ has indeed merited that His graces shall be applied to souls, but in this applicative task He associates the redeemed, in the first place His Mother. He alone, therefore, has performed the work of redemption *in actu primo;* Mary's part, like that of the saints and of ourselves, is only *in actu secundo.* Canon Smith believes that the Mother of God merited, expiated and offered the redemptive sacrifice *in actu secundo* with such efficacy as to avail, in the order of application, for the acquisition of every grace and the

expiation of every sin in all the other members of the human race. He concludes that the many papal pronouncements ascribing to our Lady an intimate participation in man's salvation, calling her the Co-Redemptress, etc., can be interpreted in this sense, and he holds with those theologians who give them this meaning. These theologians, he says, find this interpretation satisfactory because it satisfies their desire to do honor to Mary's prerogatives; because it satisfies the terms which the Holy See has used; because it satisfies their desire for theological consistency; and because it satisfies their sound instinct to safeguard jealously the unique function of the Divine Redeemer.

Les Tendances Eugénistes au Canada (L'Institut Familial, Montreal, 1942), a doctoral dissertation by the Rev. Hervé Blais, O.F.M., though primarily a study of the social order in reference to statutory eugenic measures used in Canada, touches on several theological questions. Father Blais discusses the subject of compulsory medical examinations of those preparing for marriage. He does not favor such legislation, but recommends that the custom be fostered of a voluntary examination submitted to by each party with the findings mutually revealed. After proposing the principle that the Church is the only authority competent to forbid marriage on any score to baptized persons, he proposes the question whether any human authority is empowered by the natural law to forbid marriage absolutely and directly to an individual capable of entering the married state and of performing its essential functions. The question has particular reference to one who is suffering from a communicable disease, especially a venereal affliction. De Smet holds that in a particular case such a prohibition would be lawful, for a most grave reason—a prohibition pronounced by the Church for a baptized person, by the civil authority for one who is unbaptized. (*De Sponsalibus et Matrimonio,* I, nn. 422-424). Dr. J. Mayer has upheld the lawfulness of even a general and absolute prohibition of marriage for eugenic reasons (*Gesetzliche Unfruchtbarmachung Geisteskranker,* 1927), even going to the extent of defending the right of the state to sterilize persons eugenically unfit for marriage. This latter view he retracted after the appearance of the *Casti Connubii.* Father Blais, in accordance with the teachings of Damen (*Theologica Moralis,* II, 636) and Merkelbach (*Summa Theol. Mor.,* III, n. 827), holds

that merely on account of eugenic reasons no human authority, whether of Church or of state, may absolutely and directly prohibit the marriage of one who is capable of marrying by the natural law. Moreover, he adds, while the marriage of one who is afflicted with a communicable disease is to be discouraged, and such a person may not marry lawfully without informing the other party of his condition, yet the marriage of one in this condition to an individual who is willing to take him as a partner cannot be denounced as a grave sin, despite the possibility of defective offspring.

The much discussed topic of the purpose of marriage is the theme of a recent work by Dr. B. Krempel—*Die Zweckfrage der Ehe in neuer Beleuchtung* (Benziger, Cologne, 1941). The author, following in the footsteps of a group of modern writers, the most prominent of whom is Dr. Herbert Doms, departs from the traditional mode of expressing the ends of marriage as primary (the procreation and education of offspring) and secondary (mutual help, remedy of concupiscence). He places the main purpose of marriage in the dynamic representation of the unity of human nature. Man and woman, who differ from each other, not only in specifically sexual traits but also in their deeper characteristics, manifest completely the perfections of human nature when they are united in marriage. Conjugal relations are primarily a symbol of the unity of the two partners; only secondarily a means of procreation. Even the child, as such, seems to take a subordinate place in Dr. Krempel's theory, in as far as he is first and foremost a living reminder of the specific unity of the human race.

A thorough criticism and effective refutation of this theory—to which I think most theologians would subscribe—is given by Father H. Wilms, O.P., in *Divus Thomas* (Freiburg), 1942, I. He points out especially that a portion of the Encyclical *Casti Connubii* which Dr. Krempel adduces in favor of his views can hardly be interpreted in this sense.

The virtue of patriotism forms the subject of an article in the *Clergy Review* for August by the Rev. Lawrence McReavy, D.C.L. He points out that this virtue in Catholic theology is one element of the virtue of *pietas*, which urges men to render devotion to his fatherland as contributing to his existence. He then describes, adhering closely to papal pronouncements, the

three duties involved in patriotism—respect, love and obedience. Finally, he treats a question about which little is written—the reconciliation of the principle that patriotism is due to the land in which one was born with the duty of one who has the obligation of citizenship toward another land. Dr. McReavy believes that *pietas* is to be retained toward the land of birth, whereas the the obligation of *legal justice* binds him to the country of which he is now a citizen. From this distinction it seems that the concept of patriotism which we ordinarily hold today is not precisely identical with the *pietas erga patriam* as St. Thomas understood it.

Writing on "St. Irenaeus and the Millennium" in the *Australasian Catholic Record*, 1942, I, the Rev. W. Logue, S.J., notes that the erroneous eschatological doctrine of the Saint—that there is to be a second coming of Christ to begin an earthly reign with the just before the final judgment—was due to his reaction against Gnosticism. Irenaeus held that there will be a twofold resurrection—the first of the just, after the reign of Antichrist, when the earth will have been restored to the conditions that prevailed before the Fall; the second, the general resurrection. Whether or not the Saint believed this doctrine as a matter of faith is a disputed point. Father Logue inclines to the opinion that he did not. One argument is the fact that St. Irenaeus, when he wrote *Adversus Haereses* in which this erroneous idea appears, was acquainted with the writings of St. Justin and respected his teachings. Now, this latter makes it clear in his *Dialogue with Trypho* that those who reject the doctrine of the millennium are not to be regarded as heretics. Father Logue mentions as probable the view, defended by Father Lebreton, that in his later *Demonstration of the Apostolic Teaching* Irenaeus receded from millennarianism. At any rate, he concludes, the few errors in eschatology which are found in the Saint's writings and which are quite understandable in view of the disputes then prevalent, do not weaken his authority as a correct interpreter of the faith of his times.

Several non-Catholic religious writings which have recently appeared in England manifest a pronounced tendency toward the ideas of Karl Barth, particularly the rejection of any approach to God save through revelation, with the consequent exclusion of natural theology. Such, for example, is *The Nature of*

Catholicity (London, Faber and Faber, 1942) by the Rev. Daniel T. Jenkins, a Congregationalist minister. The sense in which the author employs the word " catholicity " is rather unusual. To him the test of catholicity of a Church is whether its testimony to Christ is the same as that given by the apostles. We are Catholics if " through the Holy Ghost we are able to stand where the apostles stood and say 'Amen' to their testimony ". Another approach toward Barthianism is found in *The Nature and Destiny of Man* by Dr. Reinbold Niebuhr. There is a pronounced return toward the ideas of Luther in works of this school, particularly in their exaggerated concept of the ravages of sin—which, at any event, can be regarded as a less disastrous tendency than the flat denial of all sin, which characterizes so much of the purported religious literature of the present day.

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Book Reviews

PONTIFICAL CEREMONIES. By The Reverends Pierce Ahearn and Michael Lane. Burns, Oates & Washbourne, Ltd., Dublin and London. 1942. Pp. xv + 358. Price, 15 shillings.

This is an excellent volume that most priests will want for reference. Seldom is the parish priest concerned about episcopal ceremonies, but on the rare occasion that he is called upon to act as a ceremonialist at a pontifical function, this book will be invaluable.

It may be necessary for the master of ceremonies to indicate some minor changes in particular instances, because the authors present one method of carrying out the ceremonies, and give but few alternate directions. The presentation adopted has the advantage of simplifying matters, but it would have been much better if alternates were indicated in footnotes or an appendix. Masters of ceremonies, too, would appreciate more references to authorities. These additions could readily be made in new editions.

After an introductory chapter describing reverences, salutations and the rite of Papal Blessing and Indulgences, the authors take up the pontifical Mass at the throne, the solemn Mass in the presence of the Ordinary, Solemn Requiem Masses at the throne and in the presence of

the Ordinary, pontifical Mass at the faldstool, and the bishop at low Mass. The changes are indicated for occasions when the bishop presides in *Cappa Magna* or in rochet and mozetta. Then follow ceremonies on special occasions: The bishop presiding on the feast of the Purification, Ash Wednesday, Palm Sunday, the Office of Tenebrae, Good Friday and Holy Saturday; the bishop celebrating on Holy Thursday and Good Friday. The ceremonies to be observed on the occasion of the episcopal visitation, the administration of Confirmation, the blessing of the foundation stone of a church, the solemn blessing of a cemetery, and the solemn blessing of a church bell complete the volume. There is a short bibliography and a fair index.

Instructions are detailed and every effort is made to be practical. We believe priests will like the method employed of listing each officer and minister separately and giving a detailed account of his duties in each ceremony. As a matter of fact we believe the parochial clergy will approve of the work as an unusually practical and helpful book.

PRAYING WITH THE POVERELLO. By Sister Mary Aloysi Kiener, S.N.D. Frederick Pustet Co., Inc., New York City. 1943. Pp. 210.

There are many books written about St. Francis, his work, his influence and his place in the world. These books are not of equal worth and it was with some misgiving that the reviewer received another book on St. Francis. Whatever suspicion may have existed at first, it quickly disappeared. Sister M. Aloysi has produced a small volume which is rich in feeling and can scarcely fail to quicken the heart.

Ths work consists of a series of reflections on several prayers of St. Francis. Many of these reflections are devoted to the excellence of peace—the peace for which St. Francis prayed and which is as ardently desired today as in the days of the Saint himself. There should be no mistake in thinking that this small volume is no more than another book on St. Francis. Publishers' assertions, which are not always satisfactory, can in this case be accepted as correctly describing the place to be filled by Sister M. Aloysi's book: " Charity is served, hope is nourished, strength is generated, great depths of spiritual contemplation are experienced with the prayerful reading of this volume and the daily living of its lesson for forgiveness and peace."

In arranging her reflections on the prayers of St. Francis, the author has not lost sight of present-day pronouncements on peace. There is a satisfactory consideration of the peace plans of the Pope. Included, too, are the statements of Catholic leaders who are in a position to advocate and further the adoption of these plans.

SOUL CLINIC. An Examination of Conscience for Religious Teachers. By Two Sisters of Notre Dame. Frederick Pustet Co., Inc., New York City. 1943. Pp. x + 200.

This book is intended to be an aid in the examination of conscience. Particular attention has been paid to this examination on the part of religious teachers, but the suggestions offered can be used by anyone.

Soul Clinic consists of two parts: The psychological approach to spiritual problems, and the consideration of these problems according to the liturgical year. The latter section is a rather novel idea, but it is based upon solid grounds.

The first part of this book lays down principles which should guide a religious in the development of the spiritual life. Naturally all these principles are drawn from a knowledge of the Supreme Model, Christ. Direct comparisons are made between the mind, heart and will of Christ, and the perfection which a religious must desire to obtain. In these considerations, the authors discuss the problems of one who sets the high ideal of Christ-like perfection and constantly finds that the attainment of this perfection is not yet complete. It is worth while to study the opinion of the authors of this book on why we fail to obtain complete Christ-like perfection. The authors intimate that frequently, while thinkng of Christ, we are acting in a manner contrary to Christ. This is not to say that we consciously choose to do this, but it does mean that we have not yet actually convinced ourselves that Christ's standards should be ours. Of course, once this conviction is obtained, conformity to Christ should come quickly.

The second part of this book considers the religious life according to the ecclesiastical year. Various virtues are considered according to the ecclesiastical seasons. In this section the various aspects of the life of Christ are studied for the example which they can give religious in the formation of their own spiritual life.

Soul Clinic is a worth-while book to purchase. It will be an undeniable help to all religious. Others will also find this book an aid toward perfection.

THE MISSION APOSTOLATE. Published by the National Office of The Society for the Propagation of the Faith, New York City. 1942. Pp. xv + 228.

The National Office of the Society for the Propagation of the Faith presents this book as a means of fostering interest in the efforts of the missionaries of the Catholic Church in home and foreign fields.

The essays contained in this book are highly interesting, and deserve to be read and studied. Much historical matter, otherwise difficult to

obtain, is found in many of these essays. The authors are persons who have been or are now actively engaged in the work of the missions.

The essays properly begin with a short treatment of the note of Catholicity. This essay is by Monsignor Carminati, a former secretary of the Superior General Council of the Pontifical Society for the Propagation of the Faith. Monsignor Carminati demonstrates that missionary activity must exist and must constantly expand in order that the note of Catholicity be maintained. This demonstration should be studied, for all-too-frequently missionary activity is considered as an adjunct and not an essential work of the Church. Careful study of the proper place for such activity cannot fail to bring increased interest in and more generous support for the missions.

In all, there are thirty essays in this book. It is impossible to appreciate every one in the space allotted for a review, but it must be mentioned that every activity of the missions is considered. There is a discussion of the vocation of the missionary priest and of the use of brothers in missions. There is also an adequate discussion of the Universities in mission lands. The various societies which train missionaries or which support them are considered. There is also a satisfactory outline of the purpose and work of the Society of Catholic Medical Missionaries. These essays are not mentioned because they are better than the others, but in order to give some idea of the general purpose of all the essays. Every one of the essays can be read with profit.

A Preface by the Archbishop of New York introduces the essays to the reader. The volume is closed with outlines to be studied by discussion clubs. The index is satisfactory.

OLD PRINCIPLES AND THE NEW ORDER. By Vincent McNabb, O.P. Sheed & Ward, New York City. 1942. Pp. xvi + 246.

Father McNabb introduces this book of essays with the statement that while the Church is not primarily interested in politics or economics, she is none the less necessarily and greatly interested in these subjects because politics and economics are moral. This statement is the keynote to all the pages that follow. Hence, as the author himself intimates, his essays must be read as he wrote them, from the standpoint of the theologian. It is refreshing to see in print that the Church has something to say about politics and economics. No one has theoretically denied that these subjects have a moral aspect, but there has always been the tendency to water down this side of the question. Father McNabb, however, is courageous. He does not hesitate to say to the world that there is a God, our Creator, Whom we must love and serve; and Whom we cannot love and serve without loving and serving our fellow-creature.

One of the principles stated by Father McNabb is something which should be engraved on the walls of every classroom where politics and economics are taught. This is the principle that the family is the unit of all social life, and that, therefore, the value of all social proposals must be tested by their effect on the family.

The essays of Father McNabb begin with a consideration of the economics attending the birth of Christ. This is followed by an investigation into the social teaching of St. John the Baptist. Both of these items have been considered and investigated before, but there is here a fresh treatment of these subjects. At times, the style of Father McNabb becomes epigrammatic. This is probably not a conscious effort, as there is no belaboring a thought to fit it into a fixed structure.

While it is impossible to point out all the essays in this book which could be read with profit, no review would be adequate without a suggestion to read the essay entitled, "Can Any Good Come Out of Communism?" Worthy also of study are the essays, "The Catholic Church and the Totalitarian State" and "Voluntary vs. Compulsory Cooperation." These essays are recommended only if one has not time to read the whole book. If one is pressed for time, and a selection must be made, the suggested reading will well repay the time expended.

With gratitude, the reviewer mentions that an all too short biographical sketch of Father McNabb introduces his essays. This sketch is from the pen of Maisie Ward.

MEN OF MEXICO. By Rev. James A. Magner, Ph.D. Bruce Publishing Company, Milwaukee. 1942. Pp. 593.

This is a stout volume packed with thrilling actions, and with a soft purr of sympathetic interest running throughout for the people of Mexico who for hundreds of years have been exploited by their rulers. from Montezuma to Camancho. Here and there throughout the work mention is made of notable leaders such as Las Casas, and Miguel Hidalgo, one a bishop, the other, an ordinary pastor of a rural church, who in the face of opposition made glorious attempts to soften and elevate the unhappy lot of the Mexican people.

The author's interest in the people of Mexico was first enkindled, when he read *Blood Drenched Altars* written by Bishop Kelly of Oklahoma. To the curiosity of a boy he has added years of study, extensive travelling, keen observation, and has gone through those countries which like Mexico, have been subject to Spanish domination, and, finally, to make assurance doubly sure, spent years in Spain and thence to Mexico where he went with his class to conduct a seminar as a check-up in his studies.

The author ignores the usual procedure of chronological order with the usual sequence of cause and effect, and has taken seventeen characters who throughout four hundred years are a pivot around which significant achievements have been wrought.

" Everything in the world is great, for after all, greatness is merely relative ", but " as every institution is the lengthened shadow of a great man ", men may be great in many ways. The author shows personalities may influence the spirit of the age in which they live, and in turn are influenced by the spirit of the times. That is notably true in the characters of Cortez, Las Casas and Hidalgo, and the later group of our times. If this be true of the complex characters of its leaders, how much more is it true of the " Mexican Question ". The author puts the situation in these words: " To retrace the pattern of Mexico's evolution is therefore no easy task; and in the end, one may find himself engaged in advancing his own philosophy in presenting facts and analyzing mentalities."

That the author has, in making his approach to such matters through the study of the great men, taken the right course, will be quite apparent to all classes of readers, for " let us look at the record ". It is the record that counts. It is the record of men's deeds that reveal character and character is either with the stream or against it, as one will find in *Men of Mexico.* One example is Las Casas, who for years fought for the common people, and came to the end of his life still under the frown of his superiors and the perpetual disapprobation of his colleagues.

One is impressed by the author's insistence on economic pressure as a disturbing element in the well-being of this people, even from the very beginning, but this will be quite plain as the reader follows up the author's comments throughout the work. To some, Mexico, at least in part, resembles an inverted pyramid. Numerically, the illiterate and under-privileged are the greatest. The wealthy and influential are relatively few, but sufficiently strong to topple over any existing condition when these conditions are at variance with their selfish interests. When the pyramid will be righted, one may look for better conditions.

Book Notes

Essays in Thomism is a symposium which the editor declares is intended to " illustrate not so much the extensiveness as the profundity of the Angelic Doctor's thought." There are fifteen essays and an Epilogue in blank verse by Herbert Thomas Schwartz, T.O.P.

The editor, Rev. R. E. Brennan, O.P., opens the volume with " Troubadour of Truth ", which is followed by an essay on necessity and contingency by Jacques Maritain. Dr. Rudolf Allers writes on " Intellectual Cognition " in his usual clear manner, and Dr. John K. Ryan, also of Catholic University, shows his mastery of scholastic philosophy with his concise " The Problem of Truth ". Father Hilary Carpenter, O.P., contributes " The Ontological Roots of Thomism "; Vernon Bourke, " The Role of Habitus in the Thomistic Metaphysics of Potency and Act "; John Riedl, " The Nature of the Angels ", Anton Pegis, " The Dilemma of Being and Unity "; Charles O'Neil, " Prudence the Incommunicable Wisdom "; Mortimer Adler, "A Question About Law "; Monsignor John Ryan, " The Economic Philosophy of Aquinas "; Yves Simon, " Beyond the Crisis of Liberalism "; Father Walter Farrell, " The Fate of Representative Government "; Father Robert Slavin, O.P., " The Thomistic Concept of Education ", and Immanuel Chapman, " The Perennial Theme of Beauty."

These are scholarly articles, but most of them will be of interest to any really educated person. Footnotes and bibliography are placed at the end of the book and will not distract the non-academic reader. This is a very worth-while volume for the priest. (Sheed & Ward, New York City. 1942. Pp. viii+427.)

Say the Bells of Old Missions by Elizabeth Willis DeHuff is a collection of some thirty legends centering around the New Mexico churches and missions. They are mildly interesting to the general reader, but in setting them down the author has made a real contribution to American ethnology. To say the stories " are told by old men and women, who keep hearing the (mission) bells chiming these tales and who believe implicitly in what the bells say ", and paralleling the tales with such Mother Goose jingles as

" You owe me five shillings
Say the bells of St. Helen's "

weaken the appeal of the stories for adult readers. (B. Herder Book Co., St. Louis, Mo. 1942. Pp. viii+168.)

Professional historians are not likely to be enthusiastic about Lloyd B. Holsapple's *Constantine the Great,* since it presents no new material. It is however a careful, sympathetic study that will appeal to the cultured general reader. The background material is adequate, but irrelevant facts and questionable theories are excluded. The short notes and bibliography keep in mind that the book is written for the general reader.

Dr. Holsapple brings out the importance of the period of Constantine. It saw the final breakdown of the Empire and the development of a new type of monarchy. His predecessor tried to place a " ceiling " on prices—and failed; his contemporaries used the same methods that dictators are using today to abolish Christianity. Of far greater significance however, is the religious aspect of the period, and the author treats this with the care and detail it deserves. Giving the persecuted Church of Christ an opportunity to expand was the outstanding achievement of Constantine.

The style is pleasant, and there are sharp pictures of men and places that contradict the old assumption that history is dry as dust. (Sheed & Ward, New York City. 1942. Pp. xix+475).

In *Les Tendances Eugénistes au Canada,* Father Herve Blais, O.F.M., presents a detailed and scholarly study. The volume is divided into three parts: " Généralités sur L'eugénique ", " Lois Canadiennes D'eugénique ", and " L'eugénique devant la Pensée Catholique ".

In the study of Canada's eugenic laws, Father Blais discusses prenuptial medical examinations, sterilization, the impediment of infirmity, and restrictions on the liberty of immigrants. An appendix gives pertinent excerpts from state docu-

ments regarding pre-matrimonial conditions, sterilization and immigration. There is an interesting chapter, although rather short, on the English children who have been evacuated to Canada for the war. Those interested in sociology will find this an interesting and instructive study. (L'Institut Familial, Montreal, Canada. 1942. Pp. xx+199.)

The series of articles which Father Coppens published in *Nouvelle Revue Théologique* and later in the book *L'histoire critique de l'Ancien Testament* received attention from Scripture scholars. Father Coppen's studies are now made available to English readers and especially seminarians by the translation of Fathers Edward Ryan and Edward Tribbe, under the title *The Old Testament and the Critics*. This new edition contains revisions made by the author in 1940.

As Father Coppens points out, historical criticism, whatever its intrinsic importance, is only an auxiliary science of exegesis, but it must be reckoned with. This survey, although it does not pretend to cover thoroughly the copious literature on Old Testament criticism, does present the important movements, and will be a helpful book to have in the parish reference library. (St. Anthony Guild Press, Paterson, N.J. Pp. xiv+167.)

The Our Father is a new translation of Bishop Tihamer Toth's sermons by V. G. Agotai, and edited by Rev. Newton Thompson. Bishop Toth's sermons have become popular with American priests through this Herder series, and are being used for private meditation as well as a source of sermon material.

In the present volume, the author treats of prayer in general as well as the various petitions of the Lord's Prayer. There are four excellent sermons on belief. The importance of praise and adoration, the art and habit of prayer, and the importance of good example are stressed. The thoughts put forward by His Excellency are particularly important in these days. (B. Herder Book Co., St. Louis, Mo. 1943. Pp. iv+314.)

The Fall, 1942 issue of *Maryknoll Mission Letters* is now ready for the reading public. The letters tell how the war has affected the various Maryknoll missions. It is very interesting reading and, as the editor points out, the letters have real historical significance. When the first little volume of *Letters* appeared, we recommended them highly. The same recommendation holds for the present issue. (Field Afar Press, New York City. Pp. viii+55. Price, 50c.)

Greek Foundations of Traditional Logic is a series of five lectures given by Dr. Ernst Kapp at Columbia University. The contents are: The Origin of Logic as a Science; Concepts, Terms, Definitions, Ideas, Categories; Judgments, Subject and Predicate; Syllogisms; Induction—Ancient and Modern Logic.

As is to be expected, emphasis is on the philological aspects, but Dr. Kapp demonstrates competency in the field of philosophy. He shows that the *Analytics* was developed from actual usage,—actual argumentation and discussion,—and using Brandis' theory that the *Topics* preceded the *Analytics* argues that the syllogism is an instrument for the discovery of premises rather than of fresh conclusions. This is a contribution that will be appreciated by the specialist. (Columbia University Press, New York City. Pp. viii+95.)

An excellent text for college students and mature members of study clubs is Rev. Edwin F. Healy's *Moral Guidance*. (Loyola University Press, Chicago. Pp. xii+351.) The exposition of moral principles is not as full as a teacher who leans too heavily upon the text-book might desire, but the author evidently intends that the priest-teacher should fill in the details. All important points, however, are adequately covered.

What makes the book outstanding are the practical examples, the cases and the topics for study. All are up to date, and present situations which the student is likely to meet or read about in everyday life. Working on a *casus*, the student must apply the principles that have been presented, and their importance in life is driven home. The chapters on the sixth and ninth, seventh and tenth commandments are excellently done. The book can be recommended for careful consideration to chaplains of Newman Clubs, Catholic fraternities and sororities, and study clubs. It will also be helpful in convert classes.

A Teacher's Manual is provided which contains the solutions for all cases, brief

expositions of the Topics to be discussed, and a rather disappointing bibliography. We consider this an outstanding text of its kind.

Christianity in Daily Life by Rev. Henry V. Gill, S.J., shows that the teaching and example of Christ is the only foundation on which a well-balanced system of life can be erected, and that the application of Christian principles to life afford a philosophy which alone makes life worth living. Christianity, he points out, can only succeed in its fullness when it is based on the realization of the love of God for men, and on man's part, on a deep and sincere love of God. The style is a bit heavier than Americans are accustomed to in this type of writing. (M. H. Gill & Son, Ltd., Dublin, Eire. Pp. viii+171.)

Books Received

POPE PIUS AND POLAND. Edited by Rev. Francis X. Talbot, S.J. The America Press, New York City. Pp. 32. Price, 10c.

TEKAKWITHA. A Rhymed Narrative of the Life of the "Lily of the Mohawks". By Dan O'Loughlin. J. F. O'Loughlin, Baltimore. 1942. Pp. 30.

A CATHOLIC CHURCH IN AMERICA, or One Priest to Another. Compiled by Clergy Conference of the Mid-West on Negro Welfare. St. Benedict's Press, Milwaukee. Pp. 31.

THE COMMONWEALTH OF NATIONS AND THE PAPACY. By Kurt F. Reinhardt, Ph.D. Bruce Publishing Co., Milwaukee. Pp. 26. Price, 25c.

PONTIFICAL CEREMONIES. A Study of The Episcopal Ceremonies. By The Reverends Pierce Ahearne and Michael Lane. Burns, Oates & Washbourne, Ltd., Dublin and London. 1942. Pp. xv + 358. Price, 15 shillings.

CHRISTIANITY IN DAILY LIFE. An Outline Philosophy of Life. By Reverend Henry V. Gill, S.J. M. H. Gill & Son, Ltd., Dublin. 1942. Pp viii + 171. Price, 3/6.

THE FORGOTTEN HUME. Le bon David. By Ernest Campbell Mossner. Columbia University Press, New York City. 1943. Pp. xv + 251. Price, $3.00.

FOR HEAVEN'S SAKE. By Reverend Gerald T. Brennan. The Bruce Publishing Co., Milwaukee. 1943. Pp. viii + 126. Price, $1.75.

SAINT BERNARD OF HILDESHEIM. His Life and Times. By Francis J. Tschan. University of Notre Dame, Notre Dame, Ind. 1942. Pp. vii + 235.

MARRIAGE LAWS IN THE BIBLE AND THE TALMUD. By Louis M. Epstein. Harvard University Press, Cambridge, Mass. 1942. Pp. x + 362. Price, $3.50.

MORAL GUIDANCE. By Reverend Edwin F. Healy, S.J. Pp. xii + 351. Price, $2.00. *Teachers Manual for Moral Guidance.* Pp. 111. 1942. Loyola University Press, Chicago, Illinois.

SAY THE BELLS OF OLD MISSIONS. By Elizabeth Willis De Huff. B. Herder Book Co., St. Louis, Mo. 1943. Pp. viii + 168. Price, $1.75.

ESSAYS IN THOMISM. Edited by Reverend Robert E. Brennan, O.P. Sheed & Ward, New York City. 1943. Pp. v + 427. Price, $5.00.

THE HOLY EUCHARIST IN OUR DAILY LIVES. By His Eminence Cardinal Massimi. Translated by Rev. Joseph I. Schade. The Dolphin Press, Philadelphia, Pa. Pp. ix + 63.